

THE OLD WORLD AND THE CENTENNIAL—By Leslie W. Morgan

# THE CHRISTIAN CENTURY

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## Our Readers' Opinions On the Baptism Question

With Editorial Comment

'Where Two or Three are Gathered'

or

Shall We Let the Old-Fashioned Prayer-Meeting Die?

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

## Working at the Baptism Problem

### A Typical Chance for Christian Love to Triumph

#### CAN THE BAPTISMAL DEADLOCK BE BROKEN?

That the hoary controversy between those who favor baptism practice immersion only, and those who practice sprinkling, pouring or immersion according to the option of the candidate, has long since come to a deadlock ought to be evident to every observer with an eye for facts.

There are no convincing signs that indicate a decisive gain or loss by either side of the controversy. There is no startling exodus from affiliation to immersionist churches, nor vice versa. Between the two sections there is about an even exchange.

The remarkable growth of Baptists and Disciples is matched by the growth of Methodists, Presbyterians and Episcopalians.

Manifestly if after two centuries of controversy the dogma of immersion is still in dispute the consummation of Christian union is a long time off unless some other solution can be discovered outside the realm of dogma.

What is the controversy all about? There may be some of our readers who would wish a succinct setting forth of the position held by each side. Let us consider first the immersionist position.

1. The Greek word, *baptizo*, always means to immerse, or its equivalent.

2. The church in Apostolic days practiced immersion only.

3. All the allusions to baptism in the New Testament point to its being performed by immersion.

4. Jesus was Himself immersed.

5. Jesus commanded His disciples to baptize all nations, i. e., to immerse them according to the definition above given.

The optionist argument is not so easy to state.

1. The informed optionist agrees with the immersionist as to the meaning of *baptizo*, the apostolic precedent, the New Testament allusions and the immersion of Jesus.

2. He denies, however, that apostolic precedent binds this particular practice upon the church for all time.

3. He denies that Jesus commanded immersion, as such. He does not believe that a particular form of initiation into the church was consciously in Christ's mind when He announced His great commission. The optionist owns the supreme authority of Christ with no whit less of fealty than does the immersionist. But he contends that baptism means more than immersion, just as marriage means more than the ceremony and as being sworn means more than raising the right hand. It was the spiritual meaning of the baptismal act, he says, that Jesus had in mind and not the particular form by which it was signalized.

And this mode of reasoning throws the door open for the church to provide alternative forms of initiation, leaving to the individual the privilege of choosing for himself. As one of the alternative forms the optionist churches always include immersion in water.

So, in brief, run the arguments of the immersionist and the optionist sections of the church.

What attitude, now, shall a body of Christians who have set themselves to bring about the unification of these two sections of the church take toward this baptismal deadlock?

Manifestly its influence for unity will not carry, for if it simply says: "We will search the Scriptures to find which side to this controversy is right." For both sides of the controversy, have been searching the Scriptures on this subject for generations, and they have come to a deadlock in their understanding of what the Scriptures mean. If now this body of peacemakers decide that either optionist is right, or immersionist is right and thereupon conceive their mission as one of proselytism from the side which they have decided is wrong, they become just another sect, another party in the strife over dogma and leave the problem of unity unsolved and, indeed, untouched.

But if this body of Christians starts not to act as a peacemaker among estranged brethren, a healer of the wounds of schism, they will seek for a higher ground of unity than the dogmatic level on which the disputants now stand.

Dogma is the cause of the division on the baptism question. Dogma never will provide the solution. To continue the baptismal argu-

ment is futile. To allow a mere form to stand in the way of the union of God's people is sinful.

A problem of Christian statesmanship today is to inquire if there is not some point at which a moral appeal, a plea weighted with the urgency of Christian love, may be lodged in such fashion as to make somebody morally responsible for the further continuance of this obstacle to union.

We believe there is real moral responsibility. We believe the ethics of the New Testament could have no more typical application than in the solving of the baptismal controversy as a means to Christian union.

Where does this moral responsibility lie?

Our answer is that it lies on the consciences of those Christian people who practice sprinkling and pouring in addition to immersion for baptism.

Let us see why the optionist side to this controversy can truthfully be said to be morally responsible for its continuance as an inhibition to Christian union.

The form of baptism is a matter of conscience to the immersionist. He insists on immersion for himself because he believes the Scriptures and his Master's demand it. He insists upon it for his church for the same reason. He believes that for him to accept any other administration for himself or to sanction its performance by the church in any other manner would be disloyalty to Christ and the Bible.

The form of baptism is not a matter of conscience to the optionist. It is a matter of indifference, he believes, to Christ, and, therefore, to himself. Immersion has, to his mind, the same validity as sprinkling, and if he is a minister he willingly practices immersion where it is requested.

But it has not yet occurred to him that he is using his liberty as an occasion of stumbling, that in the exercise of his right to eat or not to eat he is perpetuating a division in Christ's church for which he is morally responsible.

This is the response we make to our correspondent, "A Friendly Outsider," who takes us to task for making ourselves the keepers of others' consciences. "Have they any more right to respect your conscience than you have to respect theirs?" he asks and then adds, "I can imagine the fine scorn with which such a man as Paul would treat a position like that."

Nothing more appropriate could be done than to bring Paul into the baptismal controversy. Let us assume that if Paul were here he would take the optionist side and say of baptism as he did of meats and circumcision that it was a matter of indifference.

Would Paul stop there? Would he go on stubbornly claiming his rights? Surely not, if he were the same Paul who wrote to the Corinthians.

He would ask what is this liberty of yours costing the church?

And when he was told that it was one of the prime factors in separating Christ's followers into sects, he would likely inquire if there was any good reason why immersion should not be practiced, if anything vital or important would be lost by practicing immersion. And he would have to be told that there really was nothing involved at all, that they all already practiced immersion frequently.

What would be Paul's counsel? Clearly if the ethics we teach the children in the Sunday School on temperance days is sound Paul's counsel on this problem is not left in doubt.

As a people the Disciples of Christ have talked much about Our Plea. All the time what we meant was Our Argument.

We have never made our plea to the conscience that is morally responsible for this divisive factor in the church. We have made our argument in season and out of season.

After all the years of controversy why not try pleading with those to whom the baptismal form is a matter of liberty, to consider the welfare of Christ's Kingdom above the assertion of their abstract rights?

This is the real business of a Christian union movement.

And it is only the engagement in such a business as this that will save us from becoming a sect harder and more selfish than the rest.

## Editorial Survey

### Mrs. Sage's Great Gift

In this age of great gifts none have been wiser than that of Mrs. Russell Sage in creating the Russell Sage Foundation. John D. Rockefeller says it is quite as difficult to give millions as to make them. It doubtless is a more perplexing task if the donor is anxious that his dollars shall do good only and help only where help is needed. The gift of millions must be philanthropic rather than charitable if such a distinction can be drawn, i. e., it must have the largeness of statesmanship in it and take on institutional features rather than be almsgiving or the individual ministration to personal needs directly.

The Sage Foundation is an endowment "for the improvement of social and living conditions." It might be supposed it was a great charity for the building of model villages or tenements, but it designs rather to find the causes of poor social and living conditions and stimulate larger efforts to eradicate them. To this end it employs experts and conducts investigations, makes grants to societies that have relief in hand, and seeks to educate the public in regard to prevention and cure of all kinds of social maladies.

Three of the most widely spread charities it expressly does not attempt, viz.: relief of individual need, higher education, and the work of churches. Just because these are the conventional and best remembered of great human causes, the Sage Foundation chooses to leave them to the attention of the interested while it seeks to find the more needy, because less remembered fields and to develop new and needed forms of philanthropy.

Among the causes it has promoted by the contribution of funds and expert workers are those of the care of children, the extension of the playground movement in the cities, the prevention of tuberculosis, establishing school-gardens, the prevention of blindness, and the extension of charity organization in the cities. It called Hastings H. Hart to the children's work, Luther Gulick to that of playgrounds, Francis McLean and Miss Richmond to that of charity organization. Each of these were the first in the special lines of work to which they were called. The Foundation thus seeks to put the social expert on the task and make efficiency the watchword.

In the matter of investigation it has made exhaustive reports on workingman's insurance, the evils of the salary loan business, the desirability of establishing employment bureaus, the problem of the retarded child in the public schools, methods of emergency relief in case of great catastrophes (such as the San Francisco earthquake), and greatest of all, it took up a social survey of the city of Pittsburgh which was first undertaken by the magazine, *Charities and the Commons* (now *The Survey*), and developed it until it assumed such proportions as to make it the most pretentious piece of social investigation that has ever been conducted in America, and second only to the great work of Chas. Booth on the Life and Labors of the People of East London. This Pittsburgh Survey has become the forerunner of such investigations in many places and a type of intelligence regarding city conditions that will awaken the whole country as it has awakened Pittsburgh. A masterly study of the standard of living among workingmen's families in New York has been issued also.

Among other things done it has secured the appointment of a working head of the Red Cross in the person of Ernest Bicknell, one of the most efficient charity organization workers living, borne the expenses of such conferences as that on child saving and aided many efforts designed to educate the people in matters relating to their own welfare.

It is in a true sense a Foundation. It is able to investigate and then educate the public on its discoveries. It may find new institutions to meet unsupplied needs or help those already founded but which have not yet become well enough known to stimulate public benefaction. It saves much charity by teaching the public the means of prevention and interesting the public in helping good causes as they come, as e. g., in the case of the war on tuberculosis. It aided greatly the campaign to get states, counties, and municipalities aroused until they have voted millions to eradicate and prevent the terrible plague, while it was at the same time spreading leaves and pamphlets and in other ways educating the public to avoid the disease.

Its latest undertaking is that of working out a type of model dwelling for the workingman in the cities. It is thus adaptable to every need that arises, and will be able through the changing conditions of the years to meet the new needs that arise.

### The Great Gifts of a Year

The great individual gifts of the past year surpass all previous years with the exception of the one in which Mr. Rockefeller gave \$32,000,000 at once to his General Education Board. Rockefeller's total gifts for the year amount to \$12,130,500. Those of Andrew Carnegie were \$4,652,250, a much smaller amount than he usually disposes of in a twelve month. Mr. Carnegie is past seventy and did not nearly spend his income last year. He will surely die disgracefully rich. He has about exhausted the library possibilities and that of church organs does not take large sums, as he measures sums of money. He is possibly perplexed to know what to give to that will not be specifically religious and that is not already being cared for by the state, the church, or the public in adequate manner. If he were more convinced of the good in organized christianity he would find worlds of room for his philanthropy. Mrs. Sage's gifts for the year amount to \$1,201,761, and D. K. Pearson distributed \$541,000 to colleges, Y. M. C. A.'s and City Missions. Other great givers who are less known for their philanthropic spirit were in part: L. A. Hinsheimer of New York, \$1,000,000 to charity; Mrs. W. K. Vanderbilt, \$1,000,000 to build tenements for tubercular families; Henry Phipps, \$1,000,000 to John Hopkins University; Simon Weinstein of New York to education and charity, \$1,200,000; Chas. E. Ellis, of Philadelphia, \$2,500,000 for a home for fatherless girls; Elizabeth Bingham, of Boston, \$2,500,000 for a hospital; Jno. C. Archbold, \$1,000,000 to Syracuse University; Henry Frick, \$2,000,000 for a public park in Pittsburg; W. R. Moore, of Memphis, \$1,000,000 for education; Theo. Harris, of Louisville, to church, \$1,000,000; Chas. McKim, of New York, to American Academy at Rome, \$1,000,000; Edw. Ginn, of Boston, to cause of universal peace, \$1,000,000; Mitchell Valentine, of Westchester, N. Y., to charity, \$1,000,000; Caroline Stokes, of New York, to charity and education, \$3,050,000; F. B. Colton, Brookline, Mass., to college for girls, \$1,000,000; Jno. F. Baker, of New York, for convalescents' home, \$4,000,000; George Crocker, of New York, for investigating cancer, \$1,500,000; Amherst Wilder, of St. Paul, \$2,200,000 to charity; Chas. Crittenden, \$2,000,000 to rescue homes; W. G. Park, of Pittsburg, to charity, \$1,000,000; J. A. Burnett, of McAlester, Okla., to church, \$1,000,000. Teachers' College, of New York, received a million from an unnamed donor, and charity in that city received a like sum in the same way.

There are fifty-nine gifts of \$500,000 or more recorded, and two hundred and eighteen of \$100,000 or more. There are doubtless a great host of smaller bequests and gifts amounting to some thousands apiece which have not been noted, and these accounts do not take note at all of the millions of subscriptions to church and mission work and of all forms of charity, reaching from the great cities to the remotest country places. These are simply the large individual gifts. It represents but a part of the benevolence in this most benevolent of all ages.

The most notable giving of the year was that of Jno. S. Kennedy, who disposed of \$32,000,000 in his will. His was not only notable giving, but it was notable in the fact that so large a part of it, over \$20,000,000, went to church, church schools, and missions. Mr. Kennedy was a large giver to charity in his home city of New York, but he was not obsessed of the provincial idea that charity both begins and ends at home, for he spread his benefactions round the world in his recognition of the world-wide claim of humanity on the best that civilization offers, by making the largest single gift ever received in the United States for foreign missions.

Edw. Ginn's gift to the cause of universal peace was one of the innovations, but is a cause which will demand wider recognition from philanthropists from now on until wars shall cease to be. George Crocker's bequest of \$1,500,000 to a cancer research fund is notable among the increasing great endowments of science for the sake of humanity. The tuberculosis crusade received large sums, most notable of which was Nathan Strauss's half-million. John D. Rockefeller's million for the war on the hook worm was one of the most startling and original benefactions of the year. The Y. M. C. A. received \$2,500,000 of the amount here recorded, but this includes none of the vast amounts given for its maintenance. Schools for the colored people in the South were often remembered, but with smaller sums for the most part. The small colleges also were made the recipients of a large sum in the aggregate, and Christian missions very generously remembered.

## Some Things Tom Johnson Has Done

The country at large knows of Tom Johnson through his contest for three-cent fares. He was defeated in the last election, but has largely won his battle. The settlement gives seven tickets for a quarter, or 3½ cent fares, with a cash fare of 4 cents and a one-cent charge for transfers, as the maximum fare allowed under any circumstances. But the actual fare now is to be three cents, with a penny extra for transfers. If this does not give a 6 per cent profit to the company, the increased fare may be inaugurated. At no time is the company to make a larger profit than 6 per cent, and the city is to have complete supervisory charge of operation of cars, with the privilege of purchase at the end of eight years. The arbitrated valuation is a little less than \$23,000,000, which is a million less than the compromise offered by the mayor last year. The agreement is embodied in an ordinance giving the company a twenty-five year franchise and will be submitted to a public referendum.

But this is not what made Cleveland notable as the "best governed city in the world." Here are some of the things Tom Johnson did that earned for it that very enviable reputation:

Abolished old water intake and erected one five miles out in lake, at same time changed discharge of sewage, putting it so far down the lake that it cannot contaminate the water of the city.

Established meat and dairy inspection, abolished tuberculosis milk.

More than doubled the amount of street paving and almost doubled the mileage of sidewalks. From one of the dirtiest, made Cleveland one of the cleanest cities, relieving property owners in business section from necessity of cleaning through private funds and established the water cleaning system for pavement.

Installed high-pressure water system for business section, and thus lowered insurance rates.

Reduced the cost of street lights from \$37.60 to \$54.96, of gas lamps from \$22.00 to \$12.86, and put Welsbach burners on where there had been only open burners, of gas from \$1.00 per thousand feet to 75 cents for manufactured and 30 cents for natural gas.

Consolidated departments for inspection of smoke, electricity, plumbing, and streets with the building department and created a building code that has been copied in many cities, including London, England.

Inaugurated civil service in water and health departments, though not required by law, and abolished small-pox; erected comfort stations in the down-town districts, play-grounds in the congested centers, public bath-houses on the lake front; established a regular visitation of physicians to the schools to watch for preventable diseases, also a system of ash and garbage collection, a system for governing traffic by police that is called model; more than doubled the number of street lights, and gave the parks to public occupancy by tearing down off-the-grass signs and inaugurating sports and out-door recreation that invite all to come.

Abolished the contract system of public work—the most fruitful source of graft in municipal life—just as far as it was possible, and substituted direct labor, thus greatly reducing cost; established a purchasing department with a system that makes honesty almost obligatory; reduced the bills of 90 per cent of the water users by putting in meters, while those of 10 per cent were increased, saving the common citizens of the city thus \$1,000,000.

Made the department of weights and measures effective until it is demonstrable that the people are saved \$1,000,000 annually by being assured honest weight and measure; saved \$20,000,000 worth of lake front or submerged land to the city (if the decision secured is upheld), and reduced the cost of garbage collection and destruction from \$3.24 to \$1.80 per ton.

Gambling has been suppressed, the park area greatly enlarged, a city forestry department established, the police and fire departments removed from politics and each put under one responsible head, the river straightened and thus a large area opened to factories.

The one single grade crossing that had been abolished has been increased to twenty-five, the railroads have been defeated in an effort to obtain a \$3,000,000 plot of ground for a depot free of charge and compelled to negotiate with the city.

The most remarkable work of all, perhaps, is that of the Warrensville farms, the Golden Rule in the police department, and the school for street children. These will be noted at some other time.

With it all, not even Johnson's bitterest enemy can charge graft anywhere. The debt of the city has increased \$14,000,000, while its assets have increased \$36,000,000, and the per capita indebtedness is today among the lowest in the country, being but \$54.00, as against Cincinnati's \$136.00.

The worst charge brought, that can obtain recognition, is that to forward his plans the mayor did not hesitate to use the entire

city force of employes as a sort of reformers' machine, not as the machine politician would use it, by means of graft and maladministration, but as an effective organization, each man working in his place and with his fellows for the cause. In the eight years that Tom Johnson has been mayor of Cleveland, he has made himself a world-wide reputation, a unique place in the municipal world, and become the municipal prophet for the new order of things in city administration.

## Where Labor Lost and Won

The switchmen of the railroads centering at the twin cities of Minneapolis and St. Paul have practically lost a strike that they might have won. Their cause was just, according to the opinion of well-informed men, including the mayor of Minneapolis. The governor of Minnesota took a keen interest in their cause and forwarded arbitration. But, thinking the winter months and the general unrest among railroad employes would give them the force, they refused arbitration at first and later refused an otherwise satisfactory adjustment unless the roads would take back all who had quit work. Labor cannot afford to refuse arbitration. It wins its just contentions by the utmost publicity and the ways of peace that appeal to public sympathy. It puts itself on a par with the arrogance it denounces in the corporations that proclaim they have nothing to arbitrate when they seek to use an apparent advantage in the same ruthless manner.

## A Battle of Giants

The American Federation of Labor has declared war on the Steel Trust. It will be a battle of giants. Labor may be defeated for a time by the sheer power of great material organization bent upon corporate ends, but labor must triumph in the end because public sentiment will decide the matter and public sentiment is fast coalescing in favor of organized labor. The average man believes in co-operation and sees the utter hopelessness of labor aside from organized co-operation. The trust, on the other hand, is not in high public repute, and the old idea that an employer could hire whom he pleased at whatever wage he was able to bargain for does not apply to the new corporate and highly organized way of doing business. In other words, capital cannot combine into corporations and refuse to recognize the right of labor to combine into unions. Massed capital cannot hope to be long able to deal with labor unmassed. Capital has no more right to say to labor: We will not recognize you in a corporate capacity, than labor would have to say to capital: We will not work for you when you corporate. Labor would be quite as well justified in declaring war on all combinations of individual capital as corporations have to declare war on labor unions.

The Pittsburg Survey revealed the labor conditions of the steel and coke district. They are bad beyond the worst any one has suspected. The Steel Trust pays notoriously low wages to all but its highly skilled labor. It is for the "open shop" and the individual contract with labor. Yet it is the greatest combination known to industrial history. It is seeking to establish absolute independence of organized labor from the mine to the finished product. Organized labor sees in its success not only defeat in the steel industry, but a defeat that will weaken it in all industry and threaten to either crush effective labor organization altogether, or to so cripple it that all the trusts and great corporations will be absolutely independent of and defiant toward it. The Federation will try to raise a fund of \$1,000,000 to begin the contest.

## Purpose of "The Daily Altar"

We hope our readers are devoting a suitable amount of time and attention to our new department, "The Daily Altar." We have not opened that section of the paper as a mere ornament. It would be very easy to devote the space to other matter of value. More than this, its preparation is a work of care, requiring no little thought and time. It would be easy to gather a set of quotations from the Bible and the poets, after the fashion of many such anthologies in the daily and weekly press. But in such scrapings there would be lacking the unity, directness and value which we have sought to embody in these daily aids to devotion. If a reasonable proportion of our readers avail themselves of the help furnished in this manner, the department will more than justify itself. But this can only occur through the practice of having a fixed time for personal or family worship. We have aimed particularly at the encouragement of the latter, knowing that many families would be glad to devote a few minutes a day regularly

to this custom if they knew just how to go about it. Our plan makes this very easy. Any member of the group can read the brief portion set down for the day. This practice should be begun at once, even if some days have already gone by since the series began. We shall be glad to have reports and suggestions from any of our readers regarding the value of the department, or its improvement.

### Professor Fisher's Passing

The death of Professor George P. Fisher of Yale University removes one of the notable figures in American theological education. Although not actually engaged in teaching for the past few years, and of late much weakened in mind and body, Dr. Fisher has kept an abiding place in the affection of a large circle of students as well as of that wider group who secured their best helps on American church history from his various text books. Dr. Fisher was always an interesting lecturer. His scholarship was not profound, and his temper was not of the smoothest, as his students had many opportunities of knowing, but his kindness was unfailing, and those whom he took to his heart in the intimacies of his home life had occasion to remember him always with gratitude.

### The Next Congress

We made announcement some weeks ago of the next meeting of the Congress of the Disciples. Secretary Van Arsdall explains the partial arrangement entered into with the Baptists at the time of our joint Congress in this city last year. We very much hope that plans will be made for such a joint congress each alternate year, leaving both Baptists and Disciples free to carry out their own individual plans on the intermediate years. It is not too early to begin preparing for the Congress at Bloomington, Indiana, in the spring. The date has not yet been set, but of course it will be arranged so as not to conflict with other important spring meetings. The value of the Congress has been proved beyond all question by its past results.

### Eusapia Paladino

We took occasion some weeks ago to mention the Italian spiritist, Eusapia Paladino, who at that time was sitting in this country at the special request of the members of the Society of Psychical Research. The results of her seances seem to have been but little satisfactory to those who were hoping for further light upon the phenomena of spiritism. The testimony of those who witnessed her performances was that they were of a very ordinary type, easily explicable either as tricks or the work of a fairly sensitive psychic. Some months ago President G. Stanley Hall asserted that the trivial and frivolous character of the manifestations of most mediums seems to be a revelation of the nether side—the night side of human nature, rather than of its higher attributes. And Professor Huxley is on record in the words, "The only good that I can see in a demonstration of the truth of spiritism is to furnish an additional argument against suicide. Better live a crossing sweep than die and be made to talk 'twaddle' by a medium hired at a guinea a seance." Dr. Quackenbos in his report of Madame Paladino's New York seances asserts his belief in the genuineness of the phenomena, but adds, "I have never heard a spiritualistic medium say anything that was not readily comprehensible on the theory of thought transference. At the present stage of investigation there exists no convincing evidence that the spirits of the dead are concerned in seance phenomena, or that telepathic communication with the dead is possible."

### "What Shall the Preacher Preach?"

In another column will be found a communication from F. B. Thomas with the above title. It is a serious inquiry as to what was the precise meaning of the letter we printed editorially in our issue of December 28, under the title "Does the Preacher Know?"

We could easily conceive of a preacher asking the question which Mr. Thomas has asked, with the feeling that the all-sufficient answer would be, The Gospel, of course. It is probably true that every preacher believes himself to be a messenger of the good tidings of Jesus to the world. And it may even be said with confidence that every conscientious minister believes himself to be preaching the Gospel as Jesus would have him preach it in this generation.

Yet it is perfectly clear that many ministers who are convinced that they fully understand the message of the Cross are preaching it in such a manner that it neither strengthens nor inspires their people. How shall they correct this mistake? We understand Mr. Thomas to have asked this question in all good faith, with the

serious purpose of having light thrown upon it if such a thing is possible.

We should like to begin the answer by saying that we have no theory that men should preach the so-called modern views of the world or the Bible or of education. It is perfectly true that our modern world is living in the atmosphere of evolutionary thinking, of critical investigation of the Scriptures, and of awareness regarding the new studies of the mind which fall generally under the name of the new psychology. Yet we make no insistence that a minister shall preach evolution, biblical criticism nor any modern theory of mind or of education. We believe that he will be immensely helped by the possession of these aids to a timely knowledge of the age in which he lives. We cannot quite see how a minister will perform his full duty to a generation that is thinking in terms of these modern systems of knowledge while he is discussing and interpreting these movements of thought without having sympathetic knowledge of their current and goal. And yet it is not of these things that we are thinking when we speak of adjusting the preacher's message to the present time.

But the Gospel has to be interpreted in terms of the world's need if the preacher is to be effective. Nothing is more pathetic than to hear preachers talk about "saving souls," without appearing to possess any adequate idea of what is meant either by souls or salvation. If the message of the Cross means anything to this generation, it must mean that men and women are to be brought into terms of friendship to God and to each other by the application of the principles which Jesus taught. Conversion is no miraculous revolution of character. It is the intelligent appreciation of the fact that the life that Jesus lived in the world is one which is not only imitable in its essential values, but immensely worth while. That its significance for the making of character lies not in any abnormal or miraculous features it possesses, but rather in its perfect adjustment to the divine life and of human experience.

As long as the Bible is conceived as a supernatural book, relating narratives regarding men whose lives were wholly removed from the common experiences of the world, so long it will fail to have value for every-day living. The moment it is understood to be a book disclosing certain characters which have value for all generations just in proportion to their perception of the nature and purpose of God and their passion to express the ideals of God in their own life, that moment it becomes a vital, inspiring and convincing document for all men.

As long as the church is understood to be a divinely organized institution to whose founding Jesus gave his attention, so long will it appear to most men to be a mere ecclesiastical ark of safety, assuming to be the only place where men can find refuge from the wrath to come. But the moment it is understood to be the free association of men and women who have caught something of the spirit of Jesus and wish to associate themselves with each other and with him to promote his views of life, and to make men everywhere understand God as he understood Him, that moment the church assumes a new dignity and power in the minds of men.

Similarly, salvation is not the act of getting men and women into the church. That is the very smallest part of it. Many who are so brought in are far from being saved. And some are actually hindered from salvation by coming into the church, precisely because they are given a totally wrong conception of the greatness and all-embracing nature of salvation as conceived in the New Testament.

The minister who is willing to pay the price of finding out what to preach by the study not of texts but of contexts, by emphasis not upon verbal forms but upon the essential message of Jesus' life, by attention not to superficials but to the realities that ordinary men and women are so quick to understand and rate at their true value, is the man who will never fail to preach a living and effective message.

He will see that the business of Christianity is to inspire people with the passion for right living through their perception of friendship for God and for one another. He will aim at the transformation of individual character not so much by securing the acceptance of doctrines or the observance of ordinances, but by filling the heart with the ideals of Jesus for purity, humility, sincerity and good will. He will see that the gospel applies to domestic life in sweetening the relations of the members of the family to each other, in giving parents fresh courage and consecration in the training of their children to right ideals of living, and to some just recognition of the privilege and beauty of family religion.

Such a preacher will make it clear to the business men of his congregation that the ethics of Jesus fairly applied, make impossible dishonesty, misrepresentation of facts, and the disposition to get the better of others in trade. He will make it clear to such as are

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engaged in industry that it is the business of the employer to see that the people who work for him are paid a just and living wage, are protected from the fatal results of carelessness in the handling of machinery or from the results of inadequate attention to provisions for their safety, that the hours of work must not be excessive, especially where women are employed, and that childhood must be safeguarded in its inalienable right to freedom from factory and mine labor, and to the privileges of education and proper play.

The preacher who is rendering adequate service to his people will take an intelligent interest in the problems of the working people, not as a mere exploiter of social theories, but as a genuine and sympathetic man, entering as fully as he is able into the actual human experiences of the men and women whose toil makes possible the conveniences and luxuries with which the age abounds.

He will be sensitive to the questions of civic righteousness, municipal purity, the suppression of the drink traffic, gambling, impurity and vicious literature. He will be a guide to his people in matters pertaining to public education, both of childhood and of maturer years. He will interest himself in every institution that makes for the moral and physical uplift of his town or city. And he will see that in the proper exercise of these very functions of leadership and guidance, he has the power to interpret the life of Jesus Christ to the men and women who wait upon his ministry, or who are a part of that outside group on whom the man of insight and of power is constantly exerting an influence.

If any minister of the Gospel is pursuing these methods of bringing the message of the Cross to his fellow men, we are very certain that he is little likely to fall under the reproach of preaching an outworn and ineffective message. If, on the other hand, any minister is tempted to say that these things we have been enumerating are not the Gospel at all, but only side issues, with which the preacher has no business to concern himself, we have no hesitancy in saying that that preacher's conception of the Gospel is fatally defective, and that he will never be able to render to his people the service which they have a right to expect.

The preacher that this generation demands is not the man of towering intellect, of colossal information, of oratorical gifts, or of pleasing social manners. These all have their value, no doubt, but they are not the essential things. The minister for the age is the man who has seen the vision of God, has felt the power of Christ to transform his own life from selfishness to service, has a sympathetic and intelligent appreciation of the struggles through which his fellow men are passing, and is attempting to bring to them the same great values and virtues which he seeks for his own life. In other words, he is the man who is taking the life of Christ seriously as both an ideal and a motive, who believes that it is realizable for himself and for all men who are willing to pay the price of friendship with the Lord. Such a man will not lack a vital message for his people.

### The Brotherhood and Ministerial Supply

The Brotherhood officers are giving us a splendid illustration of their conception of the service their organization can render the kingdom of God. Secretary Macfarlane has sent literature to many pastors asking them to set apart the third Sunday in January, commonly known as Education day, for the purpose of instructing and quickening the hearts of the people in the vital matter of ministerial supply. It is a notorious fact that the ministry is at a discount in the minds of young men about to choose a life-calling. Among the Disciples the inadequacy of the less than five thousand settled ministers to maintain and develop nearly twice that many congregations amounts virtually to a scandal. No more pressing need is upon us today than to turn the tide of disfavor toward the ministry into one of enthusiasm for it. Every church should have young men of evident gifts in training for the holy ministry. And the logical and most effectual agency to make a favorable sentiment toward this high calling is the Brotherhood. Let the boys of the church hear the men discussing this subject and calling for volunteers and there will be hundreds of these youths who will say, Here am I, send me! There is, to our mind, a singular appropriateness in Mr. Macfarlane's call for the Brotherhoods of all our churches to hold a volunteer service on Sunday night following the pastor's sermon of the morning, or on a week night preceding the pastor's message. Get the men behind the big problem of the church's leadership and the few mothers who yet pray for their sons to become ministers will become a great host. Moreover, nothing can better commend the Brotherhood idea to the churches than just this kind of practical and vigorous grappling with the essential problems of the kingdom.

### How May I Know a Christian?

It is a common opinion that the present age cares nothing for forms. This opinion has little to support it. Many a man who imagines that he is perfectly indifferent to forms is never happier than when he goes into his lodge room, arrays himself in gorgeous robes that would delight a barbarian noble, and follows to the letter a ritual more elaborate than that of any church he ever entered. What the man means when he preaches against forms is that he does not like some forms. Others he likes very much. In his zeal against what he rejects he forgets what he accepts. What is true of the lodge man is true of all men. There are forms which represent for us all that is best and noblest in life.

In a lecture on poetry, F. W. Robertson brings out the fact that it is imagination that gives value to our symbols. "The truth is that here, as elsewhere, poetry has reached the truth, while science and common sense have missed it. Why is it that on the battle-field there is ever one spot where the sabres glitter faster, and the pistol's flash is more frequent, and men and officers crowd together in denser masses? They are struggling for a flag, or an eagle, or a standard. Strip it of its symbolism—take from it the meaning with which imagination has invested it, and it is nothing but a bit of silk rag, torn with shot and blackened with powder. Now go with your common sense and tell the soldier he is madly striving about a bit of rag. See if your common sense is as true to him as his poetry, or able to quench it for a moment."

It is said that the average man is indifferent to the forms of the church or even hostile to them. How far this indifference and hostility extend it is impossible to state. Of their existence there can be no doubt. And there can be no doubt as to one reason for their existence. By some teachers of religion the ordinances of the church have been made to possess magical power. Science has brought into discredit the art of the magician. Those who have been wrongly instructed concerning the ordinances have no use for them the moment they reject the magician's view of man and nature. A reaction in favor of the forms that express the fundamental truths of our religion awaits its proper instruction concerning these forms. We must teach the Christian view of them. Magic belongs to heathenism.

#### The Creed

A believer in Jesus as the Messiah and the Son of God does not think of the confession as a form. It is natural for him to announce his belief. But the church calls upon him to express it publicly and in a particular way. He may doubt the propriety of this requirement. He has his own way of letting the world know what he believes. Why should he be bound by the custom of the church? On reflection, however, he will probably conclude that there is reason back of the church custom. It is a basis of co-operation. It is democratic. All who enter the church submit to the same test. This confession has been on the lips of saints of all ages. If it is made from the heart, it may rightly be regarded as marking an epoch in the life.

#### The Initial Rite

In baptism faith in Christ is symbolized. Baptism is a dedication of the life to the service of Christ. It is an announcement that the one who submits to it is ready to be taught his whole duty to God and to man. The view that makes it a stopping place is an inheritance from paganism. He who thinks he is saved because he has gone through the forms of being baptized but is not manifesting the fruits of the spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control, is deceiving himself. He is a pagan; he has gone through with a magical rite; he has not had Christian baptism administered to him.

#### The Standard of Life

In Rom. 6:17, Paul refers to the standard of life accepted by the Christian. On this verse Sanday says: "To suppose, as some leading continental scholars have done, that some special 'type of doctrine,' whether Jewish-Christian or Pauline, is meant, is to look with the eyes of the nineteenth century and not with those of the first." We accept an outline of life which we expect to fill in. While there is liberty in Christ, still there is a sort of character common to all Christians. This is the standard of life, the form, which we accept for ourselves on becoming Christians.

Topic for the Midweek Service, January 19. Matt. 16:15, 16; Acts 2:38; Rom. 6:17. How may I know I am a Christian—The formal test, by Prof. Silas Jones.

## Where Two or Three Are Gathered

### The Charm and Value of Christian Companionship

By Rev. George L. Parker, in the Congregationalist

"What was the use, Aunt Mary, of those old-fashioned prayer-meetings?"

I asked the question as Mrs. Murphy asked Mrs. McGinnis, "how she was today," more to make conversation than to study the decline and fall of a religious institution. I suppose that I am one of those who have the modern spirit of being interested only in what is. What has been and shall be is crowded into a small corner of the world these days, and neither the historian nor the prophet are "captains of modern industry."

My query, therefore, put to my ancient Aunt Mary in the quiet of a vacation afternoon was chiefly to get her to talk. Like all good conversationalists and preachers, it was not what Aunt Mary said but the way she said it that made one listen to her; her talk might or might not be brilliant flashes, but the chain on which it was hung was pure gold, visible between both words and pauses. Her personality shone out at every sentence. Pages and chapters of her history opened themselves before you as she talked until, by the time she had finished, you owned a new possession, a part of Aunt Mary's self.

She had so built herself on the plan that it is more blessed to give than to receive that she gave herself to her listener; and I always left her feeling that part of her had passed into me by some mysterious process of absorption known to the mystics of India, perhaps, but not to us. Her Puritan face, with its angles covering and protecting the tenderness beneath them, as a rocky sea cliff protects the sunlit meadow behind it, would not have appeared very "absorbable," I fear, to a mild devotee of the East. He would have found it hard digesting!

I was a senior in the Theological Seminary. For weeks our wise heads had been discussing the midweek meeting. Such phrases as "out of touch with our day," "an outworn institution," "needs to be brought up to date," "needs the social emphasis," "people don't care for it any more," had flown back and forth on nimble wings. It was really a wonder that some of us were not struck by our own lightning; but our background of clouds of ignorance duly protected us.

However, we were sure that in our waiting pastorates (how eagerly waiting!) our reforming zeal should first of all be directed against the outworn prayer-meeting. It was high time to be at it! So while I really asked Aunt Mary the question in order to stir her into talk, I nevertheless did have a technical interest at heart. Her seventy-eight Hale and hearty summers might (though the chance was small) possibly have something to say on the subject.

Looking up from her knitting and off toward the orchard where the young July apples hung in the still heat, she began her process of giving herself away to me:

"I don't know," she began quietly, "as we ever thought about what use those old-fashioned prayer-meetings were. Folks had a good many things in those days that they didn't need to call as 'being of use.' There wasn't really any use to our old gate there in the garden, for it was open most of the time; but it gave us children more fun, as you young ones call it, than all the rest of the garden. It was a kind of border mark. And later on (Aunt Mary's eyes looked beyond the orchard) some of us had to thank

that garden gate more than anything else for all the happiness that ever came to us,

"There wasn't much use in it. The hinges were off of it most of the time, and the chickens got through if they wanted to; but it was a meeting place and a border mark. It seems to me the old prayer-meeting was something like that, too. Maybe, James, that an old broken gate is a good place to lean on and look over into heaven. And maybe if it hangs open on one hinge it's all the better. Though of course one can't rightly say there's any use in it."

I saw that Aunt Mary had started, and I hardly knew whether another question would help or hinder, but I risked it.

"But did you ever discuss any practical problems at those old prayer-meetings?"

"No, I can't just say we did. We didn't know just what practical problems were, I suppose. We had troubles and sorrows, and we talked about them. And we had some joys, and we talked about them. I've heard the minister pray for sick folk by name, and the next day some of us that didn't like Jenny Edwards went to see her, and we saw enough to make us think a heap better of her. She was so patient!"

"And I heard him pray for some young married people, too. He never preached on marriage, but the way he prayed on it made us young ones know it was a mighty sweet and serious thing. But I don't think we thought much about what you call practical problems. We kind of thought everything was a problem, I suppose, and that the prayer-meeting was the place for everything. We didn't quite divide ourselves up into small parts, like practical and religious, the way you do now. Our pieces seemed all sewed together like our old bed-quilts. They don't seem to like those so much today."

Seeing that I would need a long day if I asked her about the social emphasis, I omitted that and took the clew that she had given me in her word "religious"—for I still had some idea that it is a great word in spite of the fact that "social" has come to be a substitute for it.

"But, Aunt Mary, life is hard these days, you know, and men need a real religion. They won't come to a prayer-meeting for anything unreal!" My words were harsh, but I tried to make her see by my tone that I, too, thought that even in cold reality there is a place for tenderness.

"We never thought we were unreal. Our religion on midweek nights was awful real, James. There's a lot of things that are real even though they haven't got any names to them. I was reading the other day about a prayer-meeting where all they talked about was nervous diseases and how one ought to be quiet and calm; and this was called a treatment by suggestion. Now, I don't know what all this means; but we had worries and nerves, too, I guess, in those days. It's the same thing, isn't it, if one gets worn out from seeing too many folks, or if one just gets worn thin and troubled because they are lonely. Our nerves wore out because we didn't use them enough in company. And the prayer-meeting kept many of us from nervous breakdown, as you call it."

"We wouldn't say it suggested anything to us, but I suppose that's what it really was. Seems to me we had our own company there, and that made us think of company in

heaven; it sort o' reminded us of something we came near forgetting. Why I remember walking home from those prayer-meetings when you would a' thought we were coming from a party. The village street was dark, but we could see the stars, and we had got so close together at the meeting that we didn't need these electric street-lights to see each other's faces by. We would all walk along together, until we came to Deacon Hallam's house. He would close his door behind him, and we'd go on again to Martha Person's house.

"So we dropped the meeting as we went along; kind o' making it last as long as it would, and every time it grew smaller those of us that lived farthest seemed to get closer together, and the meeting got better. When our house came last I went in the door many a time with the whole prayer-meeting just locked up in my own heart, and I was glad my door came last of all."

"Seems to me St. John writes the way he does just because he lived longest, and that Isle of Patmos of his wasn't any island at all. It was just a place he'd gotten to in his own heart because all the other apostles had died and left him alone. They'd dropped off one by one same as we did going home from meeting, and he had his Master all to himself for a while same as I used to. But of course (and Aunt Mary looked far away again, beyond the orchard), when it came that one of the young men took to walking home with me I learned a good deal about what it means when two are gathered together in His name. And that verse, when two or three are gathered together, seems to me just all there is to say about prayer-meetings."

"Well, Aunt Mary," I said, for I saw she needed a word from me to keep her going, "I never saw much deep meaning to that verse, for I pray better when I am alone."

"Yes, you may pray better, Jamie (a name she seldom called me), but it isn't good prayers that count. Prayers are like people. It depends on the company they keep. Every prayer has got to be tied on to somebody else, for if we just lived alone, I don't think we would need to pray. It seems to me our Master prayed alone only to learn how to pray in company, and it is most wonderful that we don't hear of his praying in his temptation in the wilderness; he was too busy fighting; but when he prayed at the Transfiguration and, at the very last, in the Garden, when we might think he wouldn't want anybody around, he took the three disciples with him. That certainly was carrying out his own words."

"That 'where two or three are gathered together' is very wonderful. I think it shows that Jesus loved company. (I wondered if Aunt Mary was touching the social emphasis in prayer, but I refrained from telling her this new name for what she seemed to be saying.) Yes," she went on, "he loved company; I don't think he wanted to be alone. He was thinking all the time about other people, and to think about them he had to be with them all the time. He had to see how they looked every moment, how their expressions changed when he said anything; and their tell-tale faces more than anything else told him what they most needed, that he should pray for them. He saw Simon Peter with an ugly scowl on his face one day,

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and then he said, 'Never mind, Simon, I am praying that your faith will hold out.'

"He was a sociable man, Jesus was, and two or three, with him in the midst, was just what he liked. I can't see but he was mixing among people most of his time. And they liked him, too, just the way we like sociable people. The common people heard him gladly because common folk like to get close together and they saw he did, too. I suppose he was a settlement worker, but he didn't call himself a name like that. He didn't make a profession of it, nor take a course of training for it—he just naturally felt 'when two or three get together I must be there,' and there he was, and is now.

"You see, Jamie, when you sit alone the way I do now most of the time, you just aren't anybody. Nobody is ever born alone, and nobody ever really dies alone. There's always somebody around in both cases. There's bound to be. And everything we do, we do because we are mixed up with a whole lot of company. I suppose our Master might have come to a desert island and sent his

gospel to us by signals and messages, but he didn't. He just came right down to see how we lived, and to live with us."

"But he isn't here now," I suggested. Aunt Mary was carrying me along, and I felt I could do no more than wait and see.

"Yes, he is, too; and that's why a prayer meeting is a good thing even if it is of no use and has no problems. You see, Jamie, you aren't rightly yourself until you begin to talk with some one else. Everything we do we do for each other; it is all just because somebody else is alive.

"When two or three are gathered together there is where each one is really himself or herself. All that they are comes out then. And something else is there beside; something that isn't any one of them, but all of them taken together. It is like a lot of numbers put together. You add them up and that's the sum. But you still have the separate numbers and the sum, too. So Jesus says when two or three are gathered together there is something else, something extra, and he is that extra. 'I am in the

midst'. He is the spirit that comes when people come together.

"Somebody calls him the Unseen Guest. But I don't think he is a guest; he just comes because he doesn't like to be alone. And that's what I always thought about prayer meetings, Jamie, if they are real prayer meetings. There isn't any use in them, there isn't any use in anything so far as that goes—but there's company in them. And in our old-fashioned prayer meetings we certainly got company. I think we got the Master's company, Jamie; I think we did."

Aunt Mary's eyes looked beyond the orchard again; then she turned to me with her keen, soft eyes—

"Don't people need real company these days, Jamie?"

"Yes, Aunt Mary; but we've almost forgotten how to find it. We see so much of each other that we see nothing of each other. Perhaps the old prayer meeting did have some use after all."

"I always thought it did, Jamie."

## The Religious Outlook

By Dr. Errett Gates

### A New Book

There are indications that the age-long conflict between Science and Religion is drawing to a close. This conflict is now passing into its third period. The first period in their relation was one in which religion was mistress and science was servant and handmaid; the second period was one in which science proclaimed her emancipation from religion and declared war against her; the third period is one in which science and religion are agreeing to terms of peace on the basis of a just and appropriate division of territory.

It is coming to be recognized by a modest science and a sane religion that their activities, in a very large measure, lie in separate fields, which indeed border each other on one side with mutual interests, but whose frontages lie on exactly opposite sides and look out in opposite directions. The one has for its interests and outlook, the known; the other, the unknown. The faculty appropriate to the one is sight; to the other, is faith.

#### Science and Religion

This is not to say that there is no faith, no uncertainty, in science; and no sight, no certainty, in religion. There is uncertainty, hypothesis, speculation in science; and there is certainty, reality, in religion. But the certainty of each rests upon a different foundation. The mistake of science in the past has been her proneness to deny certainty and validity to all the facts of faith and the spiritual life, because they did not fall within the range of her observations. The mistake of religion has been to deny the right of science to draw conclusions in conflict with her dogmas. Each has claimed the whole universe as its own, and has forbidden trespassing upon her territory by the other.

This attitude of science and religion toward each other is changing. Such notable scientists as Romanes, Fiske, Le Conte, and Lodge, in recent days, have taken the part of religion against a proud and skeptical science; and such eminent religionists as Beecher, Smyth, Munger and Abbott, have taken the part of science against a dogmatic religion. It has looked hopeful to see the veterans of this conflict sitting down together in each other's camps. They have come to a better understanding with each other. There are not many leaders in either camp who will deny the independent rights of the other.

The result is that science is more believing and religion more rational.

#### The Right to Believe

All this is by way of introduction to a new book, brought to the writer's attention by a commendation by Prof. Palmer, of Harvard—"The Right to Believe," by Eleanor Harris Rowland, Ph. D., Instructor in Philosophy in Mount Holyoke College. It is a small book of 202 pages, published by Houghton Mifflin Company, Boston. Its six chapters are: The Necessity for a Belief, Does God Exist, The Nature of God and Man, The Divinity of Christ, The Problem of Evil, and Prayer. I shall be greatly mistaken if it does not prove to be one of the most stimulating religious publications of the season. It is unpretentious, lucid, strong and suggestive. It abounds in quotable passages whose language and thought seem perfectly fitted to each other. It is full of the courage of positive conviction built up on the foundation of solid scientific knowledge, wide-awake contact with inquiring students, and candid appreciation of the value of religious beliefs.

It takes nothing for granted, and does not claim more for religious faith, to begin with, than the most parsimonious scientific wisdom and worldly experience will allow. Its starting point is the skeptical attitude of modern science toward religion which declares: There is no scientific foundation for religious faith. The author frankly accepts the challenge and is content to start where science allows: "To be as thorough as possible, then, let us begin by doubting every shred of religious belief."

#### Why Believe

The author is interested to know why we believe at all. "If we have found difficulties with religion, if we can live easily without it, why not throw it overboard at once, and live a quiet life without? This is the method we employ with other outgrown ideas. We believed in Santa Claus, we had difficulties in making him square with the rest of experience, so we abandoned him altogether." "If we find a belief in God, in immortality, in Christ, in prayer, difficult and irrational, what possible compunction need we have in dropping the subject forever?"

The author answers this question in the several chapters of the book. She says: "There are but two alternatives to face, with

any belief—religious or otherwise:—either it is true, or it is not true; there is no middle ground."

It is this "middle ground" on which the scientific skeptic, the indifferent worldling, and the superior rationalist take refuge, and of which the author does not leave enough to serve as a mote in a brother's eye.

"To sum up our position as far as we have gone: granting that we have lost religious faith because of honest doubt, we can not go from one unproved position to another; we must prove our disbelief as well. In other words, we must be on the defensive and prove that there is no God, that Christ has no authority, that the soul is not immortal, and that man is not a free agent. Let there be no misunderstanding. Eventually, as rational beings, we must accept one position or the other. These religious statements are true or they are false. But in the meantime we must doubt and criticize both sides impartially. We must hold both opinions as real possibilities, in order to discuss them. Logically we are not yet ready to make up our minds but actively we are as if we had decided one way or the other."

#### The Desire to Believe

Concerning the existence of God, the author reasons: If we cannot prove his existence, neither can we prove his non-existence. The unbeliever is no more rational than the believer. Why, then, does the believer have a God, and the unbeliever refuse to have one? Simply because the one wants a God, while the other does not want one." Unless we have a real and vigorous longing for a God, a love for the idea of His existence, we shall not hope for Him, and unless we hope for Him there is no reason why we should believe in Him. We should otherwise naturally hope for an easy Godless world that makes no demands on us, and as naturally believe in one."

"Then the important question for every doubter to ask himself is, 'Do I really want a God?' If he honestly wants one, he may proceed with us to expound the character of the kind of God he wants, and to ask what kind of evidence of His existence he wants."

#### Faith More Rational than Unbelief

The man who believes in God has a right to believe in him, not only and not merely because he wants to (for that is the only

reason the atheist has for his unbelief), but because it is the "richer of two possibilities." "Why not say unhesitatingly, 'Of any two unprovable alternatives in regard to the existence or nature of a possible fact, that alternative is most rationally believed which satisfies the highest demand of the highest type of normal human beings, and, being accepted, only that life is rational which lives absolutely as if that alternative were true?'

"The best men throughout the ages have been convinced that there was a God, or have been profoundly unhappy because they were not so convinced. The best moments of our life are when we consider His existence the most probable, and we have the witness of the high moments of others as well as of ourselves."

This book represents the present stage of the conflict between science and religion. It

is one of the most convincing defences of the Christian faith that has appeared in recent apologetic literature. It is at once a recognition of the incontestable place of science in our modern world, and a criticism of its limitations, in the interest of the Christian's right to his faith, unmolested by science. The grounds of man's religious faith are found in his spiritual needs; and his right to his faith is based on its actual worth. While the author nowhere states the name of the philosophy underlying the discussions of the book, yet it is a thorough-going application of Pragmatism to fundamental Christian beliefs.

#### Estimate of Christ

The following extracts will show the author's attitude toward Christ, in her discussion of "The Divinity of Christ":

"Unless we can imagine something higher

than we want (than Christ's character), we must confess that this is the highest."

"A thing must be the best if it is all that we can conceivably want; and if we have the best and do not want it, we are like aliens who have wandered into paradise, and find it not to their taste."

"It is nothing against his revelation (Christ's) that other men had had visions of the same ideal." "Far from weakening the Christian message when it comes, it is an added support to it that the highest strivings of the human mind all pointed in one direction." "Who would believe in a religion that ran counter to the ideals of all good men who lived before, and what more could a God do than quietly to set his seal upon the best, and live it before our eyes?"

If the reading of this book does not stir a man's thought it is because he has none to stir.

## The Old World and the Centennial

Address Delivered at Pittsburg by Leslie W. Morgan

General Secretary of the Christian Association of Great Britain.

The desire for Christian union was conceived in the breast of Thomas Campbell before he left Ireland. It was in the New World that it was given birth. Moreover it was to the capricious waters to the north of Ireland that the consecration of Alexander Campbell to the Christian ministry was due. He and his mother had set sail for America in the early autumn of 1808. A storm arose and the little vessel was soon driven before the wind onto the rocks off the coast of Scotland. In the midst of their peril the youth of twenty vowed that if the Lord would grant them escape he would devote his life to the Christian ministry. To what purpose he was saved, we are here to testify today. It was too late in the season for them to set sail again that year, and hence opportunity was offered for him to enter Glasgow University, to begin the preparation for the ministry to which he had consecrated himself. It was here that he came into contact with such men, and read such books as prepared his mind for the hearty acceptance of the principles laid down in the Declaration and Address, the proof sheets of which he read upon his arrival in America in August of the following year.

These men and the sentiments which they held must enter into any record that is made up of the contribution of the Old World to the New.

#### Coxlane Before Brush Run.

Nor did the leaven which produced these men fail to work in other quarters as well. There was celebrated on Whit-Monday, May 31 of this year, at our church in the Cathedral City of Chester, the one hundredth anniversary of the Church of Christ, Coxlane, North Wales. Hence today is not the first centennial celebration. Coxlane is before Brush Run!

And who knows but that if the Old World had not given up her sons, Thomas and Alexander Campbell, to the New World, this celebration might have been held today in London instead of Pittsburg.

The first quarter of last century saw the organization of churches in Bristol, London, Shrewsbury, Wrexham and in a few places further north, but the churches for the most part remained ignorant of each other, and of the greater movement in America, until the year 1833. It was in this year that Peyton C. Wyeth, a young American art student, entered a little Baptist chapel near Finsbury Pavement, London, on a certain Sunday

morning. He knew Alexander Campbell and accepted his teachings, and in conversation with one of the officers of the church after the service, he told him of the Campbells and of the movement in America. This officer was William Jones, himself a religious author of some note in his day. He was attracted by what Mr. Wyeth told him and a correspondence sprung up between himself and Mr. Alexander Campbell. Soon after this Mr. Jones started the British Millennial Harbinger, with the hope of bringing the Scottish Baptist churches in England into line with the new movement. But he soon grew faint-hearted for fear of creating dissension among his brethren.

#### Coming Together.

However certain churches which stood for New Testament Christianity got into touch with each other, and in 1842 the first general meeting was held at Edinburgh, when there were in the autumn said to be forty-two churches and 1,300 members. The next meeting was held in the autumn of 1847, at Chester, when the chair was taken by Alexander Campbell, who had come over in the spring of the same year, in answer to the earnest solicitation of the British brethren. It was then reported that there were eighty churches and 2,300 members, but two years later, while there were said to be ninety-two churches the membership was given as only 1,020. Evidently the methods of computation in vogue in other times and places were in popular favor,—guessing at half and multiplying by two.

For the next twenty or thirty years the figures were sometimes up and sometimes down, but the hearts of the brethren were strong.

In 1845 the late Timothy Coop of Wigan and Southport, came into the work, and in the middle of the 70's became the storm center around which great changes were wrought in the work in Great Britain.

Mr. Coop had visited America and had caught the spirit of progress and of an intensified evangelism. H. S. Earl had already evangelized in England in 1861-64, and had demonstrated the possibilities of such work.

Upon Mr. Coop's second visit to America he appeared before the Board of the newly formed Foreign Christian Missionary Society, and offered to give the Society 1,000 pounds for every 20,000 pounds they would devote to the evangelization of England.

The proposition was accepted. H. S. Earl had already returned to England and had begun work at Southampton. M. D. Todd and W. T. Moore soon followed at Chester and Southport. The more conservative of the British brethren did not take kindly to what in that day was the new evangelism.

#### Dissention and Division.

The principles which were emphasized were the same, but some of the applications were divergent. Dissensions arose and in 1880 a division took place and the churches of the American type formed themselves into a missionary organization called the Christian Association.

This, of all times and places, is not the time or place to say anything that would widen the breach or increase the difficulties of the situation, for this celebration is not that of a faction or of a party, but of our whole people. Indeed it is a pleasure to testify to the faithfulness and devotion, and the measure of success that has attended the efforts of our brethren of the older churches.

But it is not in an old and conservative country that we can look for the best interpretation and application of such a plea as ours. Its very simplicity constitutes both its strength and its danger. The religious history of Britain is full of attempts to return to New Testament Christianity; but they mostly have gone or are going the way of all the earth. Their literalism soon goes to seed, and their legalism soon crowds out all that is vital and spiritual, and they become the prey of dissension and division.

It is not so in a new country. The very vigor of a young country's growth cracks the shell of an undue formalism and breaks the bonds of an over-strained legalism. There are growing pains, to be sure; but after all they are only growing pains.

The organization of 1880 cannot boast of great numerical success. There are now but twenty churches with only just over 2,000 members. The older churches have done better numerically, with their period of fluctuating membership largely past when we had only begun, and they now have about 190 churches with a total membership of 13,000 or 14,000.

#### Discouraging Conditions.

It is no wonder that the workers in England often grow discouraged, as the work is viewed from certain angles, and especially in its details. Some one has said that the reason so many people are pessimists is that

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they lose sight of generals in the deluge of adverse particulars.

Let us look at the situation. First, within. We have no colleges and in the very nature of the case cannot maintain one. But our young men have gone to our American colleges by the score,—more than sixty missionaries and preachers having been given to the general work. It is a drain upon our resources, for they seldom return, but our churches are happy to live to serve.

Looking without, we see on the one hand the established Church, firmly entrenched behind the law of the land, and surrounded with vested interests, regarding with arrogance all the Free Churches. And on the other hand we see the Free Churches themselves sailing so near in to the haven of New Testament Christianity as to have taken much of the wind out of our sails. Or to change the figure, they have verily stolen the thunder of our fathers.

Let us compare our position with that of the Free Churches.

#### Similarity with the Free Church.

A point of emphasis with us has been our hatred of ecclesiasticism. But however skilled we may have shown ourselves we can give the Free Churches of England no instruction in the use of invective as applied to this matter. We would have indeed to show ourselves men of valour if we hoped to distinguish ourselves on this battle field.

We have stood for the right of any truly Christian man to preach the gospel. The descendants of Oliver Cromwell will not soon forget that his blood was made to boil within him as he saw a man horse-whipped in the streets of London because he claimed the right to preach the gospel without a license, or that Cromwell declared that he would live to see the day when this intolerance would be put down in England. Nor will the descendants of Bunyan forget the main principle for which he languished in Bedford. The Baptist and Congregational churches of England and Wales have three times the number of lay preachers as they have regular ones, and the local preachers of the Wesleyan church outnumber their regular ministers by four or five to one.

Do we oppose binding creeds, man-made and oppressive? Who are the two thousand clergymen who went out from the Church of England because they would not sign the Articles of Conformity? They are the men who have flamed the way for every Free Church of today, and that for which they stood has not been forgotten.

Do we stand for Christian union? The Free Churches have stood for no special theory of Christian union, but for that very reason, perhaps, some of them have been all the more ready to unite. All are federated, and for the present the most of them are satisfied to not go beyond it; but it cannot last; union is in the air.

#### What Should We Do.

In this situation what shall we do? Withdraw, because the field is too nearly ripe, or remain, because the harvest is so nearly ready together?

Evidently it is no place for negation. Of all places in the world England is the place for constructive tactics. This demands strong men. Almost any one can tear down; only skilled workmen can wisely build.

Our negotiations and our protests that have won us victories in other places have been taken from our lips and given to the world with a force and power scarcely possessed by a Campbell or a Stone, but we have a message,—we have the divine creed, and there can be no other; we have the name, and many admit it; we have the ordinances, that must at least be held up by the united church as the ideal for the individual; we

have the principles which will give liberty to the individual and unity to the church; we have not only the passion for union which enables us to preach it with power, but we have the divine basis for union, which alone can make its consummation desirable; we of all people ought to be able to show the Free Churches the real logic of their position, for they preach better than they know.

With these positive truths to be emphasized we would be recreant to our duty if we shunned the task.

What would a Campbell do? The answer may be found in what was done in 1812; they joined hands with the one denomination in that day that was willing to take the proffered hand, and then from that vantage ground proceeded to sow the seed of New Testament Christianity beside all waters.

We may never be able to build up a great organization in England that we can call "ours;" but there is no better field for showing that we are not a denomination, and that to build up one is the furthest from our desire and aim. Indeed, the situation is a powerful challenge to the sincerity of our claim!

Must we either become a denomination, or else abandon every field where the sentiment in favour of Christian union is such that we cannot make it our exclusive hobby, especially in its negative phases? No, certainly not, but it may be necessary to lose sight of ourselves sometimes, that Christ may be glorified.

The stampede for Christian union is on, and if we are as wise and tactful as a cowboy, yea, if we are not recreant to our duty, we will ride before the advancing host and seek to direct the stampede.

#### Suggested Policy.

In a word now, let me suggest a policy and say what we have done and are doing to carry it out. From the first we have supplied preachers and missionaries, from a country of preachers and from a land steeped

in missionary zeal. These have gone forth in numbers quite out of proportion to what is usual, considering our numbers. We have organized a few churches, but this is not our supreme aim. From the first we have circulated literature; the Christian Commonwealth for a score of years went into the homes of thousands, breathing the spirit of Christian union; literature in the form of tracts, leaflets, Gospel Posters and handbills are being circulated more largely than ever before; eighteen months ago advertisements were inserted in six of the leading weeklies of London, asking for correspondence with those who were interested in Christian union. Replies were received from every part of the kingdom, and some hundreds of letters have been exchanged. Four preachers have come into our work as a result, and others would do so if there were openings; distributors of literature have also been obtained in other places. Recently two churches have come over to our position, and recently negotiations were under way with a small group of churches with the same object in view.

A church of a thousand members would be of value to us, as an example of what the proclamation of the simple gospel can do, but of infinitely more value to the cause of Christ in general and to Christian union in particular, would be a thousand individuals in a thousand different communities, lovingly yet earnestly advocating the cause of Christian union on New Testament lines. There are probably these and more, we may never know the number, but we will pray and work for their increase. The glory may never be ours, but the joy of no sincere Christian will be the less because of that fact.

This, then, is our task and labor of love. The time is ripe; the day is at hand; the end is almost in sight; if we would be in at the finish,—at the "kill"—at the killing of sectarianism—let us not lose sight of the green fields of England.

## What Has Become of the Chuch?

By Robert Graham Frank

In the Kansas City Star of Christmas day I found a most interesting and thought-provoking contrast. The leading editorial of that day was on "Kansas City's Christmas." It set forth, with fine appreciation, what was being done in the city to make the Christmas season one of universal good cheer. Special mention was made of the charity which was being dispensed by the various benevolent and fraternal organizations. The anonymous order of Good Fellows, the Mayor's Christmas tree, the Salvation Army, the Fraternal Order of Eagles, the Grand Opera House, with its free matinee, and many other dispensers of Christmas joy came in for their well-merited share of praise, for they have each contributed to make Christmas of 1909 the happiest Kansas City ever had.

In an adjoining column to this editorial I found "In Kansas City Forty Years Ago," a feature that the star is running now. It happened that forty years ago Christmas came on the same day of the week as this year, so the clippings from the Star of December 25, 1869, related to Christmas just as the present editorial did. Now, here is the point of my story. The account written forty years ago, just as the account of this year, tells of the joy of the Christmas-tide and of the provisions made for dispensing that joy, but the one of 1869 gives mention, in considerable extent, to the Christmas festivities and activities of the churches and does not so much as mention any other

organizations, while the editorial of 1909 tells of all sorts of institutions, but does not so much as mention the church.

I could only wonder what this change meant. Studying the contrast presented in this striking way brought some question before me. I could not explain the omission of the church from the present organized dispensers of charity and good cheer on the ground of the Star's enmity to the church for so far as I know it has no such enmity. Neither can I satisfy myself on the supposition that the churches have declined in influence in Kansas City during the past forty years. They have grown greatly both in numbers and in influence during these years, and I am sure have had a worthy part in making the Christmas season a happy one for all whom they could reach with their cheering ministry. But why no mention of the churches in the editorial today? Has the church created the Christian spirit and given the dissemination of it into other hands? Has the church fallen behind other organizations in its willingness or its ability to reach and minister to the worthy poor? What is the explanation of the contrast? I have not answered the question with any satisfaction for myself as yet, but I pass it on hoping that it may provoke thought in other minds and possibly call out a comprehensive, sympathetic and satisfactory answer. It seems worthy of study.

Liberty, Mo.

## Our Readers' Opinions

**EDITORS' NOTE.**—For many weeks we have been receiving communications from our readers criticising the position taken by us in recent editorials on the baptism question. While our space will not allow the publication of all these articles, yet we are no less appreciative of the unprinted ones than of those we print. We are presenting in this department three statements which seem to us to represent in tone and point the great body of our correspondence called forth by our critique of Col. S. H. Church's address at Pittsburgh. There is no doubt at all that a great ferment of thought is in process in the minds of a multitude of brethren concerning those points of teaching involved in the Disciples' program for union. Happily the moment has come when a minister may state his mind on the baptism question or any other question without suffering ostracism from the fellowship of the Disciples. In *The Christian Century*, at least, we wish our readers to know that they have one paper from whose opinion they may differ without being pilloried. On our editorial pages we print a statement of our opinion which, without answering these communications point by point, undertakes to suggest a point of view from which our particular differences may reconcile themselves.

### An Open Letter

Editors of the *Christian Century*: In common with many others I have been interested in the contribution which you make to the baptismal question as set forth in the editorial pages of *The Christian Century* of November 11th and 18th. In this article I wish to present a criticism of the position which you take, or rather of the arguments with which you buttress your position.

Simply stated that position is as follows:—On the basis of modern thought the exclusive method of baptism by immersion can be defended, must logically be practised by our brotherhood, and will be one of the marks of the united church. In other words an analysis of your editorials reveals three essential points, which, for the sake of clearness, we will number.

1. "The whole subject of baptism will be lifted out of the field of dogma and baptism will stand for just what it is and for what it is worth in the life of the Christian and of the church."

2. "Having rid ourselves of the dogma, it may fall out that there are other more cogent and persuasive reasons for maintaining the practice." If we substitute "will" for "may" in the sentence, we have the conclusion that you express in other places.

3. "So long as there is an immersionist conscience in Christendom there will be no union on an optional procedure in the matter of baptism."

The first two points belong together—the latter belongs to a different category.

By the first statement you proclaim yourself to be a thoroughly modern man. For you the day of dogma has passed. All external authorities—even that of the Bible, regarded as an external authority—is forever judged by that which they really accomplish in the production of character and of influence in the world. This principle, which you no doubt apply to the whole field of dogmatism, is clear and thoroughly modern.

Now on the basis of this you defend the exclusive practise of baptism by immersion.

This means that in your opinion immersion has character producing results that sprinkling or pouring do not have. More than this, to be logical, you must affirm that these results are so great and so outstanding as to justify the exclusive practice of immersion in the face of other well established methods.

The question now becomes something like this,—Does a critical study of those churches that practice immersion only, and of those individual Christians who have been immersed, justify your position? We think not. Compare for instance the Greek and Roman churches—the former of which is immersionist, the latter not. There can be no question that in influence and vitality the Roman church has stood on a higher plane than the Greek. Harnack says that when one studies the conditions among the orthodox of the Greek church he gains the impression that religion could hardly fall lower. Or compare, let us say, the Baptist and the Disciple with the Methodist and the Presbyterian churches. Have the former by their exclusive use of immersion, gained in character and influence something which the others have not? Apparently, No. On the contrary could not our affusionist brethren defend the position that those churches which insist on an exclusive method of baptism have acquired a legalistic spirit that has to an extent deadened their spirituality and lessened their power? If you should immerse twenty people and sprinkle twenty people, do you think, other things being equal, that those immersed would show greater results in character and spiritual power than the others? General observation would not so indicate. Your argument is faulty in that it does not accord with the generally observed facts of experience and history.

The third point in the discussion is of an entirely different nature and must not be confused with the others. It would seem to run this way.

So long as there is an immersionist conscience in the church there can be no union without the exclusive practice of immersion.

We are the heralds of Christian union.

Therefore we must adopt the exclusive practice of immersion.

This has a strange sound as coming from the pages of *The Christian Century*. We have grown accustomed to the effort to find an irreducible minimum as a basis for union, which many have hoped might be simple loyalty to the spirit of Jesus, but you argue not in this fashion. According to your theory there can be no union until the conscience of the church becomes standardized. This sounds strange as coming from a modern man who has been trained to regard the subject matter of conscience and truth as changing and developing. Let us go further. There is a foot-washing conscience in the church. There is to be no union without the universal practice of foot-washing. There is a seventh day conscience in the church. There is to be no union without the exclusive use of the seventh day. There is an anti-organ conscience in the church. There can be no union without the abandonment of organs. There is a conservative and a liberal conscience in the church. There can be no union until all the church becomes either conservative or liberal. On what different ground are you than was Ben Franklin when he argued against the use of organs on the ground that they were divisive, and that in their use the conscience of some was violated? If we have to wait for union until the conscience of the church becomes standardized we fear that our hope

will be one of those, that long deferred, maketh the heart sick. If our brotherhood took your position seriously and carried it out logically, there would be an obstacle placed in the path of progress that would make the efforts of our conservative brethren look like a mole hill in comparison.

Our fathers were consistent at this point. The Bible was to them the authoritative word of God—the final court of appeals. They did not care one bit for pragmatic results, but asked only for a "Thus saith the Lord." On that basis they consistently defended their position. But you are on different grounds. Many will sympathize with your attempt to find, on the basis of modern thought, good ground for the exclusive practice of immersion, but they will be compelled to look far beyond any arguments that you have as yet adduced.

Brooklyn, N. Y. WALTER S. ROUNDS.

[The question as to whether in the program for Christian union we must reckon with the feet-washing conscience, the anti-missionary society conscience, etc., is largely academic. As statesmen in the enterprise of Christian union we are, to meet each problem on its own merits. No single rule will cover all cases. And yet if a single rule is demanded, we can discover one easily enough. It would be this: If deference to the anti-missionary conscience, for example, involves a loss to the Kingdom of God greater and more serious than a divided church involves, then, manifestly, the right course is to choose division. Likewise with the anti-organ question. We would not hesitate to say that the extent of such conscience in the total area of the church should be considered also. Thus it is absurd to say that the great body of the church should adopt feet-washing because twenty thousand Dunkards have a conscience on the subject. The immersionist conscience is different from these: different from the latter in that it covers a wide area of the church, different from the former in that the universal adoption of any form upon which we may find ourselves able to agree affects not one whit the vital interests of the Kingdom of God.—EDITORS.]

### As Other See Us

**EDITORS' NOTE.**—The writer of the following communication is one of the best known leaders of thought in the Congregational denomination, an author of theological and religious books widely read among ministers of all denominations and not less among Disciple ministers. For years he has manifested great interest in the Disciples of Christ, studying their history and their contemporary writing and work. We appreciate the friendly criticism no less than the gracious compliment which he pays *The Christian Century* and its editorial utterance. Our readers will, we are sure, hear his opinion with utmost respect.

Editor Christian Century: I am delighted and refreshed by the weekly visits of the *Christian Century*. It is a live paper, and is facing in the right direction; namely, in the direction that the thought of the world is moving. It is sure of the future. I wish it might find its way into every home of your large brotherhood now, and I cannot imagine another enterprise which would furnish to some of your wealthy men a better investment in abiding and far-reaching spiritual results. I read quite a number of papers, but generally put my hands on the *Century*

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first, and never fail to receive from it inspiration and help. Again, and again I have found myself offering thanks that a paper of such fairness of spirit and loftiness of purpose has a place within your brotherhood.

I was especially interested in the excellent reports of the Centennial Convention, and felt that if I was not something else, equally good, I would like to be a Disciple. Although an alien from the commonwealth of Campbell, I have a profound interest in you as a religious body, and entertain the strongest possible hope regarding your future. You have within you a great amount of vital force. You are bound to grow and expand. You are coming out of the house of bondage to legalism, and are entering into the promised land of a true spiritualism. You constitute one of the important movements within the church of today. "The great religious reform of the nineteenth century," from which you date your rise is not a spent force. You are still going on, not however, without an occasional retrograde tendency. There is great ferment of thought within your borders, which will manifest itself increasingly in advancement along many lines. Your present positions are not final. You cannot go back even to apostolic Christianity; all you can do is to carry forward into the present something of the apostolic spirit and something of the essence of apostolic teaching. And I believe that God has raised you up in his providence to make some important contributions to the Christianity of today; and to help in the blessed consummation of a united church, for which the Saviour prayed, and for which the ages wait.

I have rejoiced greatly in the noble stand which you have taken for union. It is undoubtedly the question of the hour, and it is just as undoubtedly the question for whose solution you were called into being. You are therefore right in calling your people back to ground originally occupied in the "Declaration and Address," which was the ground occupied by Peter and the other apostles, who knew no ground of union save the good confession of faith in Jesus as the Son of the living God. It was given to you as a people to be the solvent of the sects; but instead of being true to your mission you have allowed yourselves to crystallize into one of the closest and most sharply defined sects in Christendom. And this has come about by your demanding conformity and a certain form of an outward ordinance as a condition of union.

It is a thousand pities that Colonel Church loaded down his memorable and significant Centennial Address (which you had the courtesy and courage to print) with irrelevant and untimely things; but all the same it put in a few center shots, the effect of which will be felt in the days to come. Especially to the point was the declaration, "Instead of being able to offer our organization as a groundwork for Christian union, we find ourselves merely one more sect, holding to a compulsory interpretation of Scripture which presents a greater obstacle to fellowship than any artificial creed, and shutting out millions of men who would otherwise be tempted to join the church. Suppose that all the churches in the land were to propose to you today to accept your offer of union, which you have been making for a century. You would destroy this glad approach at the first conference by requiring them all to be baptized over again. Brethren it is unthinkable!" Colonel Church is right; and never while the world lasts can the union for which you pray and labor be effected upon that basis.

The only tenable position is that taken by Ernest O. Kooser in the Century of December 18th, in an article entitled, "A Counter Opinion," where speaking of the clearness, fairness and justice with which you have set forth the position of the Disciples, he expresses disappointment that you should have assumed the role of keeper of the consciences

of others, by demanding the practice of immersion as the only basis of union. This is the broken link in your chain of argument, and certainly your active contention will be powerless until it is mended. I know what your answer will be, you will speak of your "immersionist conscience;" but what of others who have consciences of a different nature? Have they any more right to respect your conscience than you have to respect theirs? I can imagine the fine scorn with which such a man as the Apostle Paul would treat a position like that.

The whole question of forms of religion, whether it be doctrinal statements, ecclesiastical polity, or religious ceremony, belongs to the peculiarities of piety over which only God's little children quarrel. The outward divides, the spiritual unites. And surely in the present day when the dangers that menace our common faith have regard to the essential things, it does not seem worth while to spend our strength upon these subordinate things. To do so is to man our forces on the outposts while the citadel is being assaulted.

I believe with Mr. Kooser that for your church to find deliverance at this point is for it to go forward in its conquering might, as one of the greatest agencies for the union of a divided church in the present day; but for it to miss its opportunity means that it will go back from its present Kadesia Barnea where the promised land is in view to years of wandering in the wilderness.

Some time ago I was out on a lake still fishing. When the time came to turn homeward, I began to row with might and main, but there was no visible progress, because I had forgotten to take up the anchor. You are doing splendid editorial rowing; your prow is pointed right, but you have forgotten to take up the anchor. That you will take it up sometime I doubt not. The sooner the better.

## A FRIENDLY OUTSIDER.

## An Appreciation

Editors Christian Century: Mr. Kooser's article in a recent "Century," called my attention anew to a matter which has puzzled me ever since reading Col. Church's address and your critique in the issue of November 18. If you have not yet replied to Mr. Kooser and can do so and therein include an explanation of the point I now raise, I would appreciate it greatly. You say, "His (Mr. Church's) argument that the practice of both immersion or affusion according to the option of the candidate . . . called forth our pronounced dissent." Now, I have read and reread Col. Church's article, and cannot find that he makes any such argument. He says, "I am not suggesting for a moment that sprinkling should take the place of immersion." His nearest approach to your statement is this: "Why should not the minister in the case of adult applicants who have already been baptized, advise immersion and stop there, being governed thereafter by the declared conscience of his convert?" As Col. Church is talking of those who have already been "baptized," he is not proposing that the adviser of immersion administer sprinkling to any one. But if said adviser sprinkles no one, how can he or his church "practice both immersion or affusion according to the option of the candidate?"

I wish to thank you for your kind and impartial reference to the papers of myself and G. Lyle Smith on the Declaration and Address as related to present-day problems. Your estimate of the fairness of Texas Disciples is, I think, not overdrawn. Some people down here, of course, would like to read the vendors of the unexpected "out of the party," but in most instances, the right of personal opinion is clearly recognized.

I also appreciated a reference you made

in that article to Dean Robert T. Mathews. When I was a homesick student in the College of the Bible in Lexington, Ky., Brother Mathews was pastor of the old Main Street (now Central) Church. His cordial greeting every Sunday morning at the church door, his counsels in the Sunday-school class-room and his interest in the young men about him drew me to him. He was a good man to know.

With best wishes for the "Century," as the best present interpreter of the Disciples' plea to the modern mind, I am yours sincerely,

Dallas, Texas. EDWARD C. BOYNTON.

[Mr. Boynton's difficulty in understanding Mr. Church's argument is typical of that of most persons who have read the Pittsburg address. We are not quite sure just what in his discussion of baptism Mr. Church means to get at. The statement upon which our mind fastened itself was this: "The Methodist policy, which leaves it optional for the candidate to choose his own form of baptism, is much nearer the mark of a free church than ours, which confines him to a form of baptism of our choice." This we took to mean that the Disciples should therefore adopt an optional procedure in the practice of baptism. If it doesn't mean that, we do not see that it or the elaborate argument which forms its context, means anything. In addition to this statement, we found in the newspaper report of Mr. Church's address (upon the basis of which, not upon the authorized copy, our first critique was written) this proposal: that the minister "advise immersion in the case of adult applicants, and stop there, being governed thereafter by the declared conscience of the convert." This, of course, we took to mean, both when we heard the address spoken and upon reading the newspaper report, that if the applicant's conscience called for sprinkling or pouring, the minister was to govern himself in an accommodating manner. Later, however, when the authorized copy of Mr. Church's address came to us for publication in *The Christian Century*, we observed that the sentence above quoted was made to read "—advise immersion in the case of adult applicants who have already been baptized and stop there, etc." Such a statement, of course, raises an entirely different question from that involved in the statement concerning the practice of plural forms of baptism.—EDITORS.]

## Worthy Second Thought

We have a double pleasure in publishing the following from E. F. Daugherty, pastor at Wabash, Ind. The custom of clipping the good things one has found in his journals will be a valuable suggestion to others. And besides, we will be pardoned for wanting to share so fair a compliment with our readers. Such good words as these make an editor's life really worth living!—ERRORS.]

My Dear Mr. Editor: Every six months I clip my periodicals, and in my semi-annual clean-up it amazed me to note that "Century" articles led the field in the amount of pabulum that had dented my mentality and impressed me as worthy of second thought and preservation in my files. So I want to express appreciation for the marked improvement of the past six months in the "Century." It is increasingly thought provocative—stimulating—and withal is so dominated by the upward and onward rather than downward and backward look that its reading is a delight. May your editorial facetiousness and force fully flower, for as a "bud" you have been a most gratifying stimulus to me. Incidentally, I pay up a "leetle"—and enclose card with bill of fare the Wabash faithful will feed upon for some weeks. Very truly yours,

E. F. Daugherty.

# HOME AND THE CHILDREN

## Grandmother's Coverlet

BY IRMA B. MATTHEWS.

It was a June day and they are supposed to be perfect, but this day promised to be all that is not expected of it.

Ellen gazed dolefully from the window. "It is no use," she said, turning away with a sigh, "it is simply going to pour all-day, and there will be no going to the woods this day."

"Well," answered Dessie, brightly, "I do not see as we can help it and there is no use having clouds both within and without. We may as well make the best of it."

"Tell you what," cried Marion, "say we ransack the garret today. You know grandmother said we might whenever we wished, and I am sure we will find enough there to help us pass the day."

The others agreed to this and were soon racing up the stairs that led to the garret. They were city girls, those three, and cousins, and this was the first time they had visited their paternal grandfather at the same time. Now they were to spend the summer and have the time of their life as they all declared.

Ellen's mother had objected to the plan at first. "What, you three crazy girls!" she exclaimed. "Why, you will drive mother out of her wits!" But Ellen's father had only laughed and said, "I guess you do not understand mother very well. She will enjoy it, in fact I am not sure she will not be the worst one among them." So they had been allowed to carry out their plan, and Ellen soon decided that her father was right, for their grandmother seemed to enjoy all their fun as much as any of them. This day they had planned to take their dinner and spend the day in the woods in true gipay fashion. Grandfather had promised to show them how to broil meat over the coals and roast potatoes in the ashes, and now the rain had spoiled it all, but as Marion sagely remarked, "There were more days coming, it was not as if this was the last one."

They entered the old garret and looked around. Everything was in perfect order and what a lovely place it was. The girls drew long breaths. On one side were rows of old chests that they felt sure contained the clothes of years passed and gone. In one corner stood a spinning wheel, silent now, but what stories it might tell them if it could only speak.

"I say, girls," cried Dessie, "supposing we open some of these chests and dress up in the clothes. I am sure we will find clothes in some of them."

The girls agreed and immediately with much laughter they began to overhaul some of the chests in question. Nor were they disappointed. Forth from their depths they drew clothes the likes of which they had never seen excepting in pictures. In a short time they were all attired in some of them. Ellen turned, and as she did so her eyes fell on Dessie. "Oh, Marion," she exclaimed, "look at Dessie! She looks just like grandmother. I mean like the picture of her that hangs in the sitting room. All she needs is her hair dressed differently. Here, Dessie, let me fix it," and she deftly drew her cousin's hair to the top of her head and fastened it with a high comb she had found. "There, now, is she not perfect?"

"I feel as though I was a thousand years old and had lived years and years," Marion murmured dreamily as she looked down at her own gown. "Perhaps I shall never wake up again. Who knows?"

"Pinch her Ellen," laughed Dessie, "that will waken her fast enough. She is dreaming again, and I dare say has forgotten all about us."

But Ellen did not heed her. She was diving again in the depths of a chest eagerly bent on a voyage of discovery. Suddenly she uttered a low cry.

"What is it?" asked Dessie. "Did something bite you?" For answer Ellen held up a blue and white coverlet that she had found. Well worn it certainly was, but it had lost none of its beauty. The pattern was one of white stars over a blue ground on the one side, and the reverse on the other.

"What a beauty!" cried Marion. "My, but wouldn't people at home rave over such a thing as that? I tell you what, our grandmothers could do some things that we might well be proud of, if we were only able to do them."

"Do you think grandmother did this?" asked Ellen.

"I'm sure she did," answered Marion, "but supposing we ask her."

"Agreed!" and the girls rushed down the stairs, forgetful for the moment of their strange attire.

"Grandmother," began Ellen, then stopped, for grandmother was regarding them with a queer twinkle in her eyes.

"Oh," she said with an evident sigh of relief, "it is you, is it? For a moment I thought I was visited with ghosts from the past."

The girls laughed and Marion answered, "Had such been the case, grandmother, you would have been one of the ghosts, see," and she pointed to Dessie.

"She does look much as I did fifty years ago, I acknowledge, but what have you here?"

"Oh, yes, I forgot," continued Ellen. "We found this in a chest in the attic, and grandmother, it is so beautiful that we wondered if you made it."

Grandmother took the half-worn blue folds from the girl's hands and passed her own over it in a caressing manner.

"I have not seen this before for years," she answered musingly. Yes, dear, I made it, from the time the wool left the sheep's back until the spread was completed, the work was all mine. There is quite a story connected with the making of it."

"A story, O grandmother," cried the girls in chorus; "please tell us," and they seated themselves prepared to listen, for well they knew the indulgent grandmother would not deny them.

"Yes," she continued with a soft little smile. It was part of my wedding outfit. In my days girls were brought up to expect to marry, and when still quite young they began their wedding chest. I do not believe I was more than twelve when mother gave me mine and I began on what was afterwards to be my outfit. We had to do all our own spinning as well as weaving in those days and spun flax as well as wool, so linen sheets were among the things I made and put in my chest. Each of your mothers, my dears, have one of these linen sheets."

"I know," said Ellen, "mother embroidered hers and uses it for a spread, and it is the envy of all her friends."

"Yes, people do not make those things now days. Well, I was seventeen when at last mother gave me leave to make a coverlid. It requires much skill and I had to serve a long apprenticeship on other things before she would let me undertake it. I shall never forget how proud and delighted I was when she told me I might begin it and also that I might originate my own design. Many were the dreams I indulged in as I spun the wool. The whirr of a spinning wheel makes fine music to dream by. Into those threads went many girlish dreams of the Prince Charming that was to come some day and carry away my heart."

"Oh, grandmother," cried Ellen, reproachfully. "Do you mean to tell us that so pretty a maid as I am sure you must have been had had no lovers at seventeen?"

Grandmother's pretty face flushed and she laughed. "I did not say so, did I? There had been suitors, I admit, but none that I chose to fancy. There was one in particular that caused me a good deal of trouble, for he persisted even when I gave him plainly to understand that I wanted nothing to do with him. He was a good, steady fellow, too, and mother was a little provoked at me that I continued to flout him."

"I am afraid you have some high flown notions in your head," she said to me, 'such as are not becoming to a maid like you. Henry is a likely lad and will make a good husband,' but I stubbornly refused to see it, but I am wandering away from my story. I had the yarn spun at last and then came the coloring of half of it. Mother had long before taught me the use of the dye tub and the dyes that she used, so that I had no trouble with this, and it was a proud day for me when mother helped me put it in the loom.

I had chosen a design of stars scattered over a white ground with a zig-zag border, and mother said she thought it would be very pretty. Then the real work began and it was not so easy as one might imagine. I was obliged to work slowly, but as the thing grew under my hands it seemed a very part of me, and I wove still more fancies into it."

Grandmother paused for a moment, then continued smilingly. "I believe it was about half done on Thanksgiving day, and we had received an invitation to a merry-making at one of the neighbors, four miles distant. It was the custom to attend all such affairs, so I suppose it was only natural that mother should be put out when I stubbornly refused to go. I insisted I had much rather stay at home and work on my coverlid, but the truth was I knew Henry would be there and would make things anything but pleasant for me with his unwelcome attentions. Mother knew also what the trouble was, but I carried the day and early in the morning father, mother and the boys drove away, and I returned to my work singing as I did so. I am afraid I smiled to myself more than once as I thought of Henry's chagrin when he found that I had failed to appear, but I worked fast, my fingers fairly flying, and when I stopped to get my dinner I found my work had grown quite a bit."

It is not always a pleasant thing to eat one's Thanksgiving dinner alone, and I admit that I should hate to do so now, but still I enjoyed my meal that day hugely. Mother had left everything for me, so I had nothing to do but eat it. I had finished and sat dreamily watching the fire that roared in the huge fire place for a few minutes before returning to my work, when I was startled by the door opening and in walked two stalwart Indians. To say I was frightened was putting it mildly, for a few moments such unreasoning terror had possession of me that I could not stir. We had rarely been visited by the redmen and they were always peaceable, but that did not seem to occur to me at that time. I think they noticed how frightened I was, for the face of one of them lighted up with something like a smile, which appeared to me as one of fiendish delight at finding me thus alone, and he muttered something to the other, then addressed me: 'White squaw get Ingum something to eat,' was what

he said. I did not dare to disobey, and in a short time although trembling so that I could hardly stand, I had set before them the best that I had.

"They watched me as they ate, or at least I imagined that they did, and I was sure that their muttered words were about me. I had not the slightest doubt but what as soon as they finished eating they would kill me and then set fire to the buildings, and I tried to think of some way to get away. At length the way seemed to open, for one of them called for some water and there was none in the house. My heart leaped as I explained that I must go to the spring after it. He grunted an understanding and I took the pail and went out, closing the door carefully behind me. Once outside, however, I did not go toward the spring, instead, I ran down the road as fast as I could, never once pausing to look back and every moment expecting to hear the cry of the pursuing savages.

## The Daily Altar

### An Aid to Private Devotion and to Family Worship

SUNDAY, JANUARY 16.

#### Theme for the Day.

To live our lives as in the sight of God; to enter the place of worship with reverence and joy, and to make every act of life a response to the call of Christ.

#### Scripture.

God is spirit, and they that worship him must worship in spirit and truth.—John 4:24.

#### Lines.

Love, we are in God's hand.  
How strange now, looks the life he makes us lead;  
So free we seem, so fettered fast we are!  
I feel he laid the fetter: let it lie!

—Robert Browning—"Andrea Del Sarto."

#### Prayer.

Almighty God, who canst give the light that in darkness shall make us glad, the life that in gloom shall make us joy, the peace that amidst discord shall bring us quietness, let us live this week in that light, that life and that peace, so that we may gain the victory over those things that press us down, over temptation and over all indifference. May our private worship grow more sweet and rewarding, and our presence in the house of God more desirable and satisfying, as we rise from duty to privilege and from faith to the vision of Thyself. Amen.

MONDAY, JANUARY 17.

#### Theme for the Day.

The joy and value of friendship.

#### Scripture.

My companion and my familiar friend, we took sweet counsel together.—Psalm 55:13, 14.

#### Lines.

For we were nursed upon the self-same hill,  
Fed the same flock, by fountain, shade, and rill;  
Together both, ere the high lawns appear'd  
Under the opening eyelids of the morn,  
Oft till the star, that rose at evening bright,  
Toward heaven's descent had slop'd his westerly wheel.

—John Milton ("Lycidas").

#### Prayer.

Our Father, we are grateful for the friends Thou hast given us, and for all they add to our happiness. Assist us in the cultivation of such a spirit as shall make friendship with us a desirable possession. And help us to know that true religion is nothing else but friendship with God and with our fellow men. Amen.

TUESDAY, JANUARY 18.

#### Theme for the Day.

Such intimacy of spirit with Jesus as transforms us from our old selves into his likeness.

#### Scripture.

I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me.—Gal. 2:20.

#### Lines.

By all of Him we have in Thee,  
Leave nothing of myself in me.  
Let me so read thy life, that I  
Unto all life of mine may die.

—Richard Crashaw ("The Flaming Heart").

#### Prayer.

Loving Father, life is very sweet to us, but we learn daily to see more of its true meaning as we come to know more fully the mind of Christ. He has taught us all that we know of Thee. Believing that his message of Thee is to be implicitly trusted, we draw near to him in faith and love, and know that in likeness to him we cannot be far from Thee. Satisfy our souls, we pray Thee, with the realization of this desire. Amen.

WEDNESDAY, JANUARY 19.

#### Theme for the Day.

Love, the secret of the life of God.

#### Scripture.

I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.—Jer. 31:3.

#### Lines.

Thou art too hard for me in Love;  
There is no dealing with Thee in that Art,  
That is Thy Masterpiece, I see.  
When I contrive and plot to prove  
Something that may be conquest on my part,  
Thou still, O Lord, outstrippest me.

—George Herbert ("Love").

#### Prayer.

Gracious Lord, we have come to know something of the meaning of love, because we know Thy own love, manifested in Jesus. We love, because Thou hast first loved us. Teach us all its divine mystery, its sacrifice, its suffering and its joy, that we may thus learn Thy secret, and become more like Thee. Amen.

THURSDAY, JANUARY 20.

#### Theme for the Day.

The certainty and glory of our "house not made with hands."

#### Scripture.

For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven.—2 Cor. 5:1, 2.

#### Lines.

As this my carnal robe grows old,  
Soil'd, rent, and worn by length of years,  
Let me on that by faith lay hold  
Which man in life immortal wears.

—George Wither ("The Prayer of Old Age").

#### Prayer.

Father, our days are gliding swiftly by, and each one brings us nearer the bound of life. Yet Thou art showing us that the life that is hidden with Christ in Thee has no bounds of time or space, but goes onward into larger and better life. In this assurance we rejoice. Help us to grow more confident in our hope of life eternal, and more certain that our best purposes cannot fail of realization. Amen.

FRIDAY, JANUARY 21.

#### Theme for the Day.

The spirit of fearlessness which Jesus manifested, and which may also be ours.

#### Scripture.

Let not your heart be troubled, neither let it be fearful.—John 14:27.

#### Lines.

And all is well, tho' faith and form  
Be sunder'd in the night of fear:  
Well roars the storm to those that hear  
A deeper voice across the storm.

—Alfred Tennyson ("In Memoriam").

#### Prayer.

Our Father, we trust in Thy providence and love. In Thy hand are the deep places of the earth, and the strength of the hills is Thine also. We thank Thee for the life of our Lord; and for his death. We are brought near to Thee by his cross, and have entrance into the holiest through his resurrection. Inspire us with his unfailing confidence and hope. Help us to overcome all fear in the spirit of love and faith which he evermore revealed. Believing in Thee with all our hearts, may we in the strength of that faith achieve the victory that overcometh the world. Amen.

SATURDAY, JANUARY 22.

#### Theme for the Day.

The value of goodness.

#### Scripture.

Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. . . . He shall be like a tree planted by the streams of water.—Psalm 1:1, 3.

#### Lines.

Man is his own star, and the soul that can Render an honest and a perfect man,  
Commands all light, all influence, all fate;  
Nothing to him falls early or too late;  
Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still.

—John Fletcher ("Upon an Honest Man's Fortune").

#### Prayer.

Our Father who art in heaven, we want to live lives of goodness, gentleness, truth, and courage. We want to be useful, because there is much to do, and we have not long to stay. We want to be happy, and we know that goodness is the best road to happiness. We want to help our fellowmen to achieve the same virtues which we desire. Thou wilt help us in the attainment of our good purposes, for we ask in the name of our Savior, Jesus Christ. Amen.

## The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS  
BY JANE RICHARDSON

## CHAPTER VIII (Continued).

"Not another word, Mr. Mullins! We talk of rounding up cattle, not men! My employees are my friends; I went to school with some of them; we grew up together and I would not lift a finger to interfere with one of them in the free exercise of his opinions. If I can change their views fairly and honestly, well and good! For myself, I have always held my present opinions from principle. I've remained in the party because there's nothing better, but I believe in an *honest* party. If you expect me to use coercion in any guise, you have mistaken your man! The committee may send here any literature, any pamphlets—they want circulated and I will give them out. My men are intelligent and if your printed stuff is worth anything they'll know it and profit by it; if it is rot, they'll know that! This is the most—it is all that I shall promise. And I must ask you now, to excuse me."

Virtually dismissed, Mullins rose, and said angrily:

"I'm sorry I intruded. I meant no offense!"

Elsewhere his money might have "talked" to some purpose; but with Dick Randall, an American employer of the best type, still unperverted, it was impotent.

As Mullins drove away, the horses tossing their heads, jingling their silver-mounted harness, he muttered wrathfully:

"The dog—the stuck-up hound! Thinks he's better than I am, does he?—I'll show him! I'll get even with him for this day's work! He'll have cause to remember it!"

## CHAPTER IX.

## In the Meantime.

Meanwhile Bannister was received by Mrs. Crofton with the most flattering cordiality. Recently she had shown a desire to sit down stairs, enjoying the warmth and cheerfulness of the open fire which the chilly mornings and evenings of September made necessary. She was swathed as usual in a soft shawl, and was busy with a complicated piece of knitting. She did not rise when Bannister was shown into the room, but extended her hand and greeted him in the most friendly manner.

"I noticed in the Clarion that you were here," she said as he seated himself near her, "but in these days when men think and talk of nothing but politics, I did not dare to hope that you would find time to remember me!"

"I take the time to remember you far oftener than you would believe, dear Mrs. Crofton, even in the heat of the campaign!" he said meaningly. "I had a meeting at Hooperburg last night and am now on my way back to Indianapolis. I have been Mr. Mullins' guest and we have just taken a little spin behind his new horses. He dropped me here."

"Yes, I noticed them—beautiful creatures! We do not know their owner personally; I think that he worked for Col. Crofton a good many years ago—a teamster, or something of that sort," she remarked with subtle insolence, at which Bannister could hardly restrain a smile.

"He has grown very rich, I believe, but we have never called on the family."

"No," he replied, not quite so loyal to them as he should have been since he had not

scrupled to eat their salt, "I couldn't imagine you would find them especially congenial."

Mrs. Crofton gave a little sigh, and changed the subject by resuming her knitting, saying:

"I can both talk and listen better if my hands are employed, if you will permit; I am now too old to correct the tiresome habit."

"No one would admit that! Mrs. Crofton," gallantly disputed Bannister.

Fortunately Mrs. Crofton had never been exacting as to the quality of compliments so she smiled affably, wielding her knitting needles gracefully.

Throughout the summer Bannister had found many pretexts for writing to her, sending her gifts of books and magazines which were courteously acknowledged, sometimes with a casual mention of Eleanor, who was the real subject of his assiduity. He sat at his ease talking for some time on different topics. The subject that was foremost in both their minds had not been put into plain, blunt words, but, as with Mullins in another scheme, there was a perfect understanding between them.

"Was your meeting successful?—but I need hardly ask you that."

"Oh, very!—at least the band was there, and the glee club, the old soldiers, and all the other able-bodied voters in the township; so I suppose it may be counted a success. To tell the truth, campaigning is very irksome to me. It would ruin me politically if it were known, but I haven't much genuine interest in all classes and conditions of men; there are too many of both and most of them are quite impossible."

Mrs. Crofton did not in the least comprehend this dark saying, but she smiled acutely.

"I hate shaking hands, having my fingers crushed in the paws of some Ursus Major, or fumbled in the damp clutch of another and worse sort of a citizen. I am discriminating, too, in regard to the babies offered for the candidate's kiss; and I don't like the women who attend the meetings. As I can't remember either names or faces, I fear I have not the requisite qualifications for a successful campaigner."

"But I'm sure, Mr. Bannister, your speeches must be wonderfully clever; I remember your graduation oration as if it were yesterday."

This was not an opportune remark, as at that time, the relations between him and Eleanor were very strained indeed. It was the beginning of their final alienation. Bannister had the grace to be embarrassed slightly, but Mrs. Crofton showed none and went on with her praise, which was saved from fulsome only by the charm of her tone and manner.

"You were wonderfully eloquent; you had such a flow of language—it was quite remarkable! Col. Crofton said then, that there was a brilliant future before you and you certainly bid fair to verify the prophecy."

It was another questionable compliment, in the making of which Mrs. Crofton seemed specially gifted.

Bannister felt with a pang of regret, that a good many years had passed in which the prophecy might have been at least partially fulfilled.

After his wife's death his mind had gone back instinctively to Eleanor Crofton, who by contrast, was supremely endowed in mind

and character. That he was even less worthy of her after the misspent years that had lapsed did not occur to him; nor did the moral disparity which existed between them. He now decided that she would help him reform, make amends and lead a better life. He had the whole devil's apology at his tongue's end.

At last he brought himself to ask: "Is Miss Crofton at home?"

"No," returned Mrs. Crofton placidly, adding, as she had once before, "I know she will be very sorry to have missed you."

Bannister was not equally convinced of this.

"I suppose you have heard of the wonderful club that she has organized amongst the girls in this neighborhood?"

"Yes; I've heard of it."

"She has gone to see one of them this morning, about some new fad they have taken up," said Mrs. Crofton plaintively. "I tell her she is unfitting them for their proper station in life, but she will not listen to me."

Bannister devoutly hoped that this was a mere figure of speech for if it were true he should fail in securing her as an advocate; and on that he had confidently relied.

"Yes; I think that sort of a thing most unwise," he acquiesced—"there is nothing more mischievous than educating the lower classes."

"That is what I tell Eleanor constantly; I'm sure we agree upon this subject, Mr. Bannister, as we do on others as vital."

What these questions were she did not specify, but Bannister felt that he was certain as to one at least.

"I'm afraid Miss Eleanor is overdoing," he said gently, "she never was very robust, and the participation in the troubles and worries of all Wakefield must tell strongly on her strength."

"It does, indeed; but I've ceased to remonstrate—" then fearing that she might have blundered she said quickly:

"Please don't think that she is ill, or anything of that sort. She never was in the least degree an invalid. What she gets through with in the course of a day would try the strength of a strong man, yet she never complains of being tired!"

Bannister remembered vividly that it never was her habit to complain. He recalled with admiration which intensified his re-awakened passion, that her patience under chafing conditions was heroic.

"There is quite a rivalry between her club and a class of young men from the shops who are studying all sorts of foolish and useless things with Judge Brainard. He and Eleanor are in constant consultation. It's very absurd! They see each other often enough, I'm sure, to arrange the management of a half dozen clubs!" she said with well-assumed ingenuousness.

In a flash he recalled the encounter of commencement evening—Brainard's manifest annoyance and embarrassment.

It was a clever stroke on the part of Mrs. Crofton. She knew men wonderfully well on their weaker side and was firm in the belief that there were few who, taken unaware, could not be swayed and controlled by an appeal to the great fundamental instincts—love, hatred, jealousy, revenge.

Had not Bannister made up his mind resolutely before, this hint of growing intimacy between Eleanor and Brainard would have roused his determination. He was stung instantly with jealousy. His resolution was fixed; and Mrs. Crofton, pensively regarding her knitting, mentally congratulated herself that she had said the right thing.

"As I have told you, Mrs. Crofton," Bannister spoke hurriedly and nervously, "I return to Indianapolis at noon, and I confess I wished to see you alone and came on a

very special errand. I trusted that Eleanor would not be present. Is there the slightest hope for me?"

"Hope for you, my dear friend, what are you talking about? The election?—some affair you have in hand with Mr. Mullins?"—and she laughed with gentle malice under which Bannister colored, but she gave him no opportunity to explain himself and continued:

"You know I'm totally ignorant of politics; I don't know the difference between a ballot and a precinct, and I do not care to know. I remember that Mr. Mullins used to work for Col. Crofton; and that he has become rich but, as I've already explained, we do not visit them." She laughed again as softly and maliciously as before.

"You know perfectly, dear Mrs. Crofton, what I mean," he said with a geniality that masked his vexation.

She had never forgiven him for not holding Eleanor to her engagement, as she was convinced he could have done. His marriage had furnished ground for an additional grudge. Her revenge had been long delayed, but it had come! She was delighted to see him humbled, pleading, and covered with confusion.

"But, my dear Horace—Forgive me!—but it seemed so natural to go back to the old times—the old name—"

To go back to the old times was what he most wished to avoid as she was perfectly well aware.

"To go back to the old times—" she repeated meditatively, then sighed softly. "But," she continued vivaciously, "I'm not a mind reader nor have I the gift of 'second sight'—the last acquirement of old age; I haven't the slightest idea what you mean. You must pardon my stupidity."

"Do you think—that Eleanor could be induced to—"

"Give up the Neighborly Club? She would not for me—she might, perhaps,—for you!"

Bannister was getting irritated by her silly trifling though he dared not show it; but, he thought, there are reasonable bounds to all punishment.

"Could she be induced to consider—a proposal—" he persisted, and Mrs. Crofton became grave in a moment, her malice was satisfied; she knew when to stop.

He hesitated; it was hard to utter what he wanted to say.

"A proposal—" she repeated, promptly, "there are many sorts of proposals. You are not very explicit, my dear Horace."

"I want to marry her!" he said with blunt directness that left no ground for further parleying.

"You will pardon me for recalling circumstances which must be as painful for me as for yourself." She spoke in the mildest voice now once more, and with well-dissembled regret. "You are aware that you made such a proposal before—long ago—you cannot have forgotten what great unhappiness it brought,—at least to some of us."

"A man at that age," said Bannister, speaking thickly, ashamed and feeling all the misery of the false position into which he had fatuously thrust himself, "is a fool—a calf! He does not know his own mind—or rather, he has no mind to know! There has not been a moment of my life since that time that I have not realized what I lost when I gave up Eleanor. The loss of her ruined me; if she would only relent,—forgive me,—let me make amends!"

"Oh, dear me, don't talk of 'making amends!' I'm sure Eleanor would not admit that you had done anything that called for amends!"

He winced; how unerringly she could aim and deliver her savage pin-pricks.

"No; of course I don't mean that!" he began eagerly.

"I think that Eleanor has rejoiced in her free, untrammeled life."

"Untrammeled!" thought Bannister. "Is the woman made of flint?"

The smooth voice went on: "Aside from the anxiety that our dreadful poverty has given us both—and my feeble health that has made me somewhat of a burden, most unwillingly, I assure you"—he smiled skeptically in spite of himself, but she did not see it—"I think Eleanor has been a happy woman, and since she has taken up this club she seems more than ever contented. I noticed only yesterday that she seemed really younger than at eighteen!"

How vividly Bannister recalled her at eighteen; the slender graceful figure, the lovely face, the masses of silken hair; he had forgotten nothing, as Mrs. Crofton well knew.

"I have said so myself," he replied earnestly. "But I think you will acknowledge that the separation was not wholly my fault. When she could have done so, she made no effort to hold me." He stopped; even he felt that it was the speech of a poltroon. As if the proud, high-spirited girl would have betrayed what he had made her suffer, or have lifted a finger, or have stirred an eyelash to have held the allegiance of any man whose loyalty she believed there was reason to suspect!

"She made it easy for me," he said passionately, "and perhaps you do not know that, when I did realize I had made a dreadful mistake, she sent back my letters unread!"

"No, I did not know it," she said, "I have never had her entire confidence. But when she fully decides a matter she does not often reconsider it."

"But now everything is changed," urged Bannister. "It is as if I were another man. I am another man, older, wiser, better able to appreciate her, and above all, better able to take care of her!"

That was the main argument in Mrs. Crofton's own mind; but, of course she would not have confessed it, even to herself.

"I admit the truth of what you say. But no one can speak for Eleanor in this matter. She is as yielding and tractable as a child to a certain point; beyond that no human power can move her."

"But only tell me you are on my side."

"Once more?"

"Once more!" he said swallowing his mortification in impotent bitterness of spirit.

"What must I do? What shall I say?"

"Tell her how truly I love her, how I long for her happiness, that if she will only give me another chance I will leave nothing undone that lies in my power to make her happy."

"I will tell her," said Mrs. Crofton; "but I cannot foretell her answer."

She was sincere in her opinion that Eleanor's decision could not be forecast, but she would deliver the message reinforced by every argument at her command. She did not confide this to Bannister, however; she preferred that he should look upon her championship as something reluctantly and doubtfully conceded.

Bannister thanked her gratefully and then seeing Mullins' horses at the door he rose to go, begging her to write as soon as she had anything to tell him. "But do not hurry her," he said as a final word of warning.

(To be Continued.)

#### THE FRENCH FOR IT.

A French lady living in America engaged a carpenter to do some work for her at a stipulated price. She was surprised later to find that he charged more than the price agreed upon. When she attempted to remonstrate with him, however, her English failed her and she said, "You are dearer to me now than when we were first engaged." —Success.

#### "What Shall the Preacher Preach?"

By F. B. Thomas.

Editors Christian Century: Your editorial of December 30, "Does the Preacher Know?" is most interesting and brings up to me still another question which I would like to have answered—"What Should that Preacher Preach?" I have tried to picture in my mind the preacher mentioned in the quoted letter, and to imagine his message which falls so short of the desire of the writer. What do you suppose he preaches? Do you suppose he preaches what are ordinarily called first principles to the exclusion of any other conception of the gospel? Don't you suppose he preaches whatsoever things are true, honorable, just, pure, lively, of good report, every thinkable virtuous thing, as essential to Christianity of whatever age? And do you suppose he is a missionary preacher leading his people to the unselfishness of Christ as they send the message of salvation around the world? Really, I am worried about this whole matter. I wish I knew what vital thing it is he leaves out of his sermons and why he fails in his preaching to win his people. "What to preach" seems to be a most debatable question at present. This poor preacher may love his Christ and his people with unusual devotion and may sacrifice beyond the ordinary for the success of the kingdom, but he lacks something to make his ministry popular and effective. What is it? Isn't the gospel something static—fixed and determined? Don't you suppose this preacher preaches often of how the gospel leads to a fuller life; how it emphasizes the brotherhood of man and how the manner of life that now is must be patterned after the beautiful life of Jesus; how the Christian shall go onward into the unity of faith, and the knowledge of the Son of God, unto a full-grown man, "unto the measure of the stature of the fulness of Christ?"

Or might the trouble be in the disgruntled layman who has been filling himself up with a certain phase of the gospel, making himself the specialized crank instead of the preacher? Could this wail which you print be a protest from a certain class of individuals in the church who, ever restless and feeling the power of their own creature genius, want to get away from the moorings and make a re-statement of Christianity?

Now I am writing for information. I want to know what has been added to or taken from the "first century gospel" which makes it better adapted for this present generation. I want to know if there has been anything of love added or taken out? Any commands which in the first century were urged, unnecessary now? Is the Christ of the New Testament too small for the present age? I want to know if you think there ever will be a statement of the gospel which will remain unchangeable? Do you have any idea Christ could recognize his gospel out of the mouths of men after 1900 years of human mutilation? There is so much turning and twisting and hacking, at the Christian religion, so much of disagreement between the highest intellectuality—the highest the greatest the disagreement—so much uncertainty as to "grounds for faith," don't you think that by and by "all unity of faith" will be lost and that some time in the future religion will be without organized expression, resolving itself into a more personal acceptance of obligations toward God which are pleasing for the individual to undergo?

I am a perplexed preacher when I read the current literature and my message may show a tinge of my perplexity; but when I read the gospel out of the New Testament my message is straightforward and convincing as is attested by the success of my ministry here. Will you please answer my question, "What Should that Preacher Preach?"



## Sunday School Lesson

By Professor Willett

### The New Message\*

One of the significant features of the First Gospel is its habit of grouping the teachings of Jesus in some three or four small collections, rather than distributing them throughout the narrative of the public ministry. The latter is the method of the other Gospels. Especially is it true of the Gospel of Luke, which, perhaps more than any of the rest, preserves for us the sequence of events in the life of Jesus. On the other hand, the Gospel of Matthew gathers into one series of utterances the teachings of Jesus regarding the kingdom of God (chapters 5-7), into another, the instruction of the Master to the Twelve and to the Seventy (chapter 10), into a third, a representative group of parables (chapter 13), and into a fourth, the substance of Jesus' discourses regarding the "Last Things" (chapters 24, 25).

#### Sermon and Text.

The "Sermon on the Mount," as it has come to be called, is probably both the report of what Jesus said on some particular occasion and of what he was accustomed to say in all of his preaching. It dealt with the great theme of the kingdom of heaven, and the sort of conduct which made one worthy of citizenship. If one were to search for the text of this wonderful body of teaching, he would probably find the nearest approach to such a central utterance in the words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," (5:20). But the sermon is not an orderly discourse. It is rather a collection of impressive sayings regarding the nature of that society which Jesus desired to see take the place of the one which he found in the world of his day.

#### The Contrast

And surely no more startling message could have been imagined that he gave as the interpretation of the social order he wished to inaugurate. If the watchwords of that age were to be gathered for inspection, they would be found to include such terms as wealth, enjoyment, pride, feasting, cruelty, welfare, oppression and lust. Jesus had the audacity to insist, for the first time in history, that these were not the keys that unlocked the doors to success, but their exact opposites. In this marvelous declaration he affirms with the emphasis of finality that poverty, mourning, meekness, hunger and thirst, mercy, purity, peacableness, and suffering for the sake of righteousness are the secrets of happiness and power. And the astonishing thing is that twenty centuries of experiment since that day have proved beyond question that he was right, and the world of his day and of many days since was hopelessly wrong.

#### Place and Occasion.

We do not know when Jesus spoke these words. He had moved his home from Nazareth to Capernaum. He had been going

about Galilee with some of the disciples on a preaching journey. Probably on some occasion soon after his return his growing fame attracted to his home an increasing crowd of curious people, and he took them up the hillside where they could have greater freedom from annoyance and confusion. The double mountain peaks called the "Horns of Hattin," some miles south-west of the Sea of Galilee, have been regarded as the scene of this discourse. But there is no reason to suppose that Jesus would travel miles into the country merely to reach a conspicuous mountain, when the slopes back of Capernaum would afford an ample and far more appropriate place for such a gathering. It is not of particular moment that in the narrative in Luke, which might be regarded as parallel to this, the discourse was given in the plain, after a night of prayer in the mountain, and the choice of the Twelve. The attention of the two evangelists may have been fixed upon different features of the occasion, or they may refer to different discourses.

#### Abruptness of the Sayings.

It is of interest to notice that we have the older and simpler utterances of Jesus in the Third rather than the First Gospel. As reported by Luke, Jesus said "Blessed are ye poor," not "poor in spirit," which expression partially turns the edge of the abrupt and startling words of the Lord. "Blessed are ye that hunger," is far more convincing as a saying of Jesus that the longer and more obvious, "ye that hunger and thirst after righteousness." Jesus saw with supreme insight into human life that men were searching for happiness and success down pathways where these blessings were not to be found. He wanted to turn their thought to his own way of life as the revelation of the pathway to the highest good for himself and all the world. And those who have taken him seriously and have tried the experiment of really following his program have come with a shock of surprise to the discovery that he really knows.

#### Rewards or Results.

It is an additional surprise to see that what Jesus announced as the result of these courses of action does not come as a reward but as the inevitable consequence of such an attitude of mind, or such a condition of life. The poor are not promised the Kingdom of God as a future good; they already have it. The rich are not debarred from it, but they are so busy with other things that they miss it. The mourners are the ones who seek comfort because they need it, and to all such the Kingdom of God, the divine enterprise in the world, offers instant opportunity for present satisfying service and future consolation in the regaining of the lost. The meek, the quiet in soul, the humble-minded, are already the true possessors of the best the world affords. They are neither exhausted with the effort to excell in the acquisition of "goods," which so often turn out to be only second-best things, but they are free from the responsibilities to which wealth compels subjection.

And so of all the rest. Neither the world nor the church is prepared to take Jesus ser-

iously in these matters as yet. Both acknowledge the "general value" of the teachings of the Lord, and trim off the edges of his sayings about the harder things, like poverty, sorrow and purity. But the saints of all the years have known, and the number of those who are willing to pay the price of sainthood grows a little from year to year. And every soul knows something of the truth when the experiments have been tried and the accounts cast up. For at the end of every pathway in which we have sought happiness and success these wonderful beatitudes face us afresh, and we know that He who spoke them is right.

#### Christian Endeavor Lesson

##### DOES RELIGION PAY?

By W. D. Endres.

**Topic, January 23:** 1 Cor. 3:13-23. What is the good of affirming at length that religion does or does not pay? Rather let us observe what it does and each can decide for himself whether or not it is worth while.

It transforms the individual life. Scarcely any one who will read these lines can not call to his mind any where from one to a half dozen individuals in his own community who have been transformed from veritable demons into saints. Drunken, shiftless, worthless men have been made over into men of frugal habits, inspired by high motives and worthy ideals. Thoughtless, idle, desolute women have been restored in character and life purpose, by the transforming power of religion. Jerry McAuley was redeemed from the life of a prize-fighter, a drunkard, and a gambler—an all-around vicious sport—and he spent the many years of his remaining life rescuing erstwhile companions from their miserable degradation. Harry Monroe, who conducts the Pacific Garden Mission at 100 Van Buren street, Chicago, was leading a similar life "when the light shone in on him" and from the day of his conversion until the present hour, his mission has been open seven nights in the week, and each night from three to a dozen are lifted from the filth of Chicago slums and started on the way to a better life, the vast majority of whom are permanently redeemed. William A. Sunday, one of the most noted evangelists of this country, in his early days was a baseball player and a sport, but religion, through the Pacific Garden Mission, redeemed him to a righteous life, and he is today preaching the gospel of Jesus with a zeal and an enthusiasm that would rival the prophets of Israel.

Whether you make religion the cause or not, as a matter of fact, the highest form of civilization, i. e., that which is the most efficient in the development and enrichment of human life, is found among the Christian nations, while the non-Christian nations present the lowest. We should remember also that the islands of the sea, since the planting of the gospel by such men as John Williams, J. G. Pattison, and John G. Paton, have passed from the lowest to the highest forms of civilization. Moreover, the larger nations which are laden with the heathen forms of vice are being changed into modes of life which are conducive to the highest good since the introduction of our religion.

This is what religion—at least our religion—actually does, and you may answer the question, Does it pay?

\*International Sunday-school lesson for January 23, 1910. True Blessedness, Matt. 5:1-10. Golden Text, "Blessed are the pure in heart, for they shall see God," Matt. 5:8. Memory Verses, 2-9.

## Church Life

It is none too early for the pastors to begin earnest preparation for the Foreign Missionary offering.

"Our Readers Opinions," this week contains several articles that will be interesting reading for many members of the Christian Century family.

Educational Day, January 16, should be observed by every church. Too long have the Disciples given their educational interests second or third place in their offerings. The Illinois Educational Association may be depended upon to urge the interests of Eureka College. Every Disciple of the state should be a member of this organization.

Once more we ask the preachers to send us summaries of their annual reports. Give us the facts about your work during the last year. The growth of the church, and the Sunday-school, the amount of money raised for current expense and for missions; any special lines of work pursued during the past year, and the present spiritual tone of the church. These reports will be published next week or the following week.

A number of hearty appreciations of our new department, The Daily Altar, have been received, ranging all the way from the enthusiast who wrote, "Hurrah for the Daily Altar," to the college professor who tells us that he began to use it in his home on the morning of January 1. "It is refreshing, a change and I believe can be made very helpful," he says. "Hitherto we have had a program of weekly readings (Sunday mornings) in connection with the daily breakfast devotions (grace) but your plan strikes me as excellent." If we can have some part in deepening the religious life of the homes of our readers by this department we shall be fully repaid for our pains.

W. S. Johnson has been leading in a fine meeting at Webster City, Iowa.

E. P. Wise is leading the church at East Liverpool, Ohio, in preparing for a new house of worship.

E. T. Murphy has been supplying the pulpit of the Monroe Street Church for several weeks past.

The Sunday-school at Ann Arbor, Mich., has trebled its attendance in a campaign led by Miss Eva Lembert.

Judge Strode was the principal speaker at a meeting of the Berean Brotherhood of the First Church, Lincoln, Neb., Monday, January 3.

Evangelist S. G. Slayter has accepted a call to the First Church, Minneapolis, where Perry J. Rice, now of El Paso, Texas, was the former pastor.

Led by the Enthusiastic Joseph L. Garvin the board of the First Church, Seattle, Wash., is working to place a church paper in every home in the church.

Charles Clayton Morrison, editor of the Christian Century, will supply the pulpit of the First Church, Bloomington, Ind., Sunday, January 16.

The congregation of Plainview, Texas, has a new \$15,000 building ready for dedication the first of March. Jewell Howard has been called to the pastorate.

J. E. Davis began his fifth year of service with the church at Beatrice, Neb., January 1. Sunday evening, January 2, he presented to his congregation a review of "The Calling of Dan Matthews."

A. I. Martin, minister at Lanark, Ill., now has a beautiful oak desk with typewriter attachment, etc., in his study. A Christmas gift from the church.

R. H. Heicke and Charles E. McVay, singer, are in a meeting at Fort Madison, Iowa. Mr. McVay has an open date for March as singer and helper.

"Christ, the New Year, and I" was the simple style in which J. C. Todd, at Bloomington, Ind., announced his New Year's sermon. His text was, "Christ liveth in me."

We have a fine report of the church at Sullivan, Ind., where J. M. Vawter is the pastor, which we shall publish with the other summaries that are to appear in a week or two.

There were more than one hundred accessions to the church at Okmulgee, Okla., in a meeting which was held there just on the eve of Pastor B. F. Hill's departure for evangelistic work.

E. B. Barnes, pastor of the Lyon Street Church, Grand Rapids, Michigan, has sent in his summary of the annual report of his church, and adds the cheering words, "We have had a great year and begin the new with high expectations."

The First Church, Lincoln, Nebraska, took up a special offering the last Sunday in the old year to meet expenses of the Yeuell meet-

ings, and other obligations, that the church might come up to the new year entirely free from debt.

The Netz sisters, too well known, among the Disciples to need commendation, are assisting the churches of East Liverpool, Ohio, in simultaneous gospel meetings. On Sunday afternoons and evenings the meetings were held in the largest theater in the city.

J. R. Golden closed his first year of work with the West Side Church, Springfield, Ill., December 31. All departments of the church have shown fine progress in this time and the church extended Mr. Golden an indefinite call at its annual meeting, January 5.

P. C. Macfarlane and Mrs. Macfarlane honored our office with a call last week. Mr. Macfarlane is enthusiastically pushing the great work of the Men's Brotherhood, and incidentally making himself quite indispensable to the progress of the cause of the Disciples.

The young people of the Second Church, Cedar Rapids, Iowa, F. E. Smith, pastor, gave a reception to the members of the church Friday evening, December 31. A dinner was served followed by interesting speeches with the pastor as toastmaster.

It is the custom of the Lyon Street Church, Grand Rapids, Michigan, to hold a memorial service the first Sunday of the new year, in honor of the members who have passed be-



*How they shone—those old folks—  
at a function or reception—  
But oh! what they missed  
in their lack of all  
conception of a food so good as*

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yond during the past year. The pastor, E. B. Barnes, says that the service has great value to the church.

S. H. Zendt after a five years' pastorate at Oskaloosa, Iowa, has accepted a call to the Second Church, Bloomington, Ill. During the five years of this pastorate there were 553 accessions to the church in Oskaloosa, and the pastor and his wife greatly endeared themselves to the people of the church and the community.

The First Church, Milwaukee joined the other churches of its neighborhood in union prayer meeting the first week in January.

Gary L. Cook, superintendent of Bible-schools for Indiana, spent Sunday, January 2, at Carlisle, where L. V. Barbe is pastor. Mr. Cook's work is being received with generous appreciation.

"The Christian Visitor," Vol. 1, No. 1, published by the church at Liberty, Mo., has just reached our desk. The Visitor is to be published weekly and the members and friends of the church are asked to subscribe at fifty cents per year. The paper is well gotten up, and will doubtless prove of great service to the church, of which R. Graham Frank is the pastor.

President R. H. Crossfield is to begin a meeting with the Ninth Street Church, Washington, D. C., January 9. The church has made extensive and careful preparations for the meeting. Geo. A. Miller is the pastor. Mr. Crossfield has just closed a meeting with I. J. Spencer and the Central Church, Lexington, in which there were 66 accessions to the church.

The church at Lyons, Kan., of which J. Walter Reynolds is pastor, begins the New Year by publishing "The Lyons Christian." The initial number is an interesting sheet. This church has a good building, well equipped for modern work. Mr. Reynolds, a "Hiram" man, has been with the church since June. They enter the new year with bright prospects.

The Church at Colfax, Ill., where Norman H. Robertson is minister, recently closed a short meeting in which W. B. Clemmer of Rock Island, Ill., did the preaching. The church is greatly strengthened and stimulated by the work of Mr. Clemmer. His work is strong and constructive and he ought to be kept busy all the time. There were 28 additions.

J. H. Berkey, pastor of the Union Church, Monroe, Wisconsin, has resigned to accept a position with the "Lincoln Temperance Chautauqua System." Many of our readers will remember that Mr. Berkey led in the forming of this Union Church from several small churches, one of which was a Disciple Church, and another a Baptist. The work has been well united, and Mr. Berkey can now give his time to other work without endangering the unity of the church.

The following subjects are announced for the prayer meetings of the First Church, Bloomington, Ind., during the first quarter of the new year: A series of book studies; a different book each evening. "Uganda's White Man at Work," "The Transformation of Hawaii," "With the Tibetans in Tent and Temple," "Bolenge," "Korea," "The Why and How of Foreign Missions," "The Uplift of China," "Breaking Down Chinese Walls," "Our Mission and Missionary in China."

The men's class at the Christian Church, Bellevue, Pa., William Ross Lloyd, minister, has grown from twelve in two years to 237. Dr. Gerwig, the teacher has been for eighteen years secretary Allegheny school board, and President Taft has just appointed him census supervisor of the city. The men's class sent out about forty baskets for Thanksgiving and Christmas to the poor. Enough in each basket to last an ordinary family for about a week.

The following Sunday evening lecture-sermons were delivered by M. E. Chatley, pastor of the church at Bowling Green, Ohio, during November and December: "The Ideal Young Man," "The Ideal Young Woman," "The Ideal Husband," "The Ideal Wife," "The Ideal Home," "The Ideal Church Member." The lectures were well received. This church begins a meeting with home forces Sunday, February 6.

J. L. Greenwell, T. J. Shuey, B. H. Lingenfelter, of Seattle and F. H. Groom, Tacoma.

R. P. McPherson who for five years was in Dunkirk, N. Y., and who built up the church there from a feeble beginning into quite a vigorous congregation, resigned October 1. Being strongly solicited by the church, the American Christian Missionary Society and the New York Christian Missionary Society, he will resume charge of the Dunkirk Church about the first of February. He has had flattering calls to other fields and also could continue in the evangelistic work, but under strong pressure brought to bear upon him, he returns to Dunkirk.

E. L. Day, until recently pastor of the church at Brazil, Ind., began his service with the church at Noblesville, Ind., January 2. A local paper commends highly the work of Mr. Day in Brazil, where he had been for eight years. During this time there were 600 accessions to the church. The reports made by the different departments of the church at its recent annual meeting showed every phase of the church life in healthful and vigorous condition. The closing day of Mr. Day's ministry, the church raised about \$750 to meet interest on church debt and other incidental expenses.

At Ashland, Ky., where W. D. Ryan is the pastor, a new church is to be erected in the early spring. The contract has been let. The building is to be of unique architectural construction. It will have a pillared entrance resembling the Greek temples. The auditorium will seat about twelve hundred people, and there will be a great many separate class rooms for Sunday-school use. The building will be of light colored brick, and will be the best church edifice in that part of the state. On this account the citizens of Ashland, who are not members of the church are taking a great interest in the erection of the new building.

J. H. Wright closed his third year's pastorate of the Christian Church, Lovington, Ill., Sunday evening, December 26, with a strong sermon, his subject being "Some Divinely Authorized Messages to the People of Lovington." Following the sermon by Mr. Wright, the pastor of the M. E. Church, eulogized the retiring pastor and on behalf of the community wished Mr. and Mrs. Wright success in their new home with the Christian people of Arthur, Ill., where they began work January 1. Mr. and Mrs. Wright enjoy the esteem and confidence of the community in the fullest sense and that they are to leave is a matter of general regret.

We regret to note the death of E. B. Widger, pastor of the Christian Church, Jefferson City, Mo. Mr. Widger's death occurred Tuesday, December 28. In the four years that Mr. Widger was pastor at Missouri's capital city he greatly built up the church and led them in the erection of a beautiful new building completed but a short time ago. For some weeks Mr. Widger who was fifty-one years of age had been suffering from bronchial trouble, but was taken to bed only three weeks before his death. The Christian Century joins Mr. Widger's many friends in Missouri and Kentucky, his former home, in expressions of sympathy with the family.

W. S. Lowe, pastor Central Church, Kansas City, Kans., writes: "We begin the New Year with all local expenses met and a small balance to our credit. We have made a net gain of twenty-seven in membership during the present pastorate of five months. At our annual meeting all departments reported to be in splendid condition. We continue as living link in the city mission work through the state and city mission boards. All is well and the future is bright. We are now beginning a great union revival with Hart and Magann as leaders. Have a large tabernacle seating 4,500."

## GRADE YOUR SCHOOL On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the help for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

The offering of the First Church, Cedar Rapids, Iowa, for Ministerial Relief was \$114. This places the church on the honor roll of those giving \$100 or more and makes the church a living link in Ministerial Relief. There were only eleven such churches in the brotherhood last year. The church is also on the honor roll of the "Veteran Legion Supporters," having supported the work for five or more consecutive years.

The men of the churches of the Disciples of the Northwest gathered in a restaurant in Seattle a few evenings ago to plan a vigorous campaign for the enlargement of our work on the Pacific coast. Representatives were present from Seattle, Tacoma, Spokane, Everett, Puyallup, Bellingham and Yakima. Addresses were made by, W. A. Moore, Tacoma; A. C. Vail, Seattle; Joseph L. Garvin,

Marion Stevenson, National Superintendent of Bible Schools, says: "The financial support of the National Christian Bible School Association's work is coming in very slowly. Such a work as we are undertaking through the National Christian Bible School Association ought to appeal to all of our schools, and should receive a larger and more ready financial support than has been accorded it up to the present time. No larger or more important educational work is being planned and undertaken among us than the one carefully planned by the directors of the N. C. B."

Under the leadership of its president, Rev. Joseph L. Garvin of the First Christian Church, Seattle, the King County Anti-Tuberculosis League has just held a successful "Button Day" at which \$7,500 in cash was realized. This makes a total of \$17,500 which has been raised during the past few months, for which work Mr. Garvin is conceded the major part of the credit. The League has acquired eighty acres of valuable land on the east side of Lake Washington, a few miles from Seattle, and is engaged in the erection of a sanitarium. The City Council of Seattle appropriated \$2,500 to be used for the erection of the building, and an equal amount for the salaries of nurses. One of the largest restaurants in the city gave its entire net profits for the month of December to the League.

The second Medical Missionary Conference will be held at the Battle Creek (Michigan) Sanitarium, February 15 to 17 inclusive. The first conference of this kind, we understand, was held at the same place a year ago, and it proved so successful that it was decided to undertake to make it an annual feature. The meeting was presided over by Bishop Thoburn; and several prominent missionaries, both medical and evangelical, participated in the program. It is anticipated that the coming meeting will be even more marked than the first. Missionaries on furlough, and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the sanitarium will be free to those who go for the purpose of attending the conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

Louis S. Cupp has resigned his pastorate with the Hyde Park Church, Kansas City, Mo., to become chancellor of Christian University, Canton, Mo., and will close his work in Kansas City March 1. During the four years of Mr. Cupp's pastorate at Hyde Park the church has made remarkable numerical growth and now claims a membership of 2,500. The development of the Sunday-school has been one of the principal features of the work of the retiring pastor. The school employs a superintendent. Mr. Cupp is vitally interested in education and was influential in securing some large gifts for Christian University. Mr. Cupp received the degree of A. B. from this school in 1899, and has held pastorates at Huntsville and Platte City, Mo.

The following quotation from "Our Church Greeting," First Church, Cedar Rapids, Iowa, shows a man's way of closing a pastorate: "There remain but four more weeks of the present pastorate. Three things are now the burden of the pastor's heart's desire and prayer: First, that his successor may find a harmonious, spiritual church, eager to press on into every open door. This will be if we all heed the sanctions of the years and the call of the hour. Second, that his successor may be able to locate every resident member of the church at once. This we hope to accomplish through the new directory. Third, that he may find the church free from debt. This will be if each one will give attention to the payment of their pledges to date. The present small shortage will thus be easily made up. Will not each of you, for the sake of the church we all love, do your part toward this happy consummation? We know you will."

One of the most significant occasions in the history of the First Church, Lincoln, Neb., was the "at home" given by the Bible-school to the members of the church and their friends, Saturday afternoon and evening, January 1. From 3 to 5 o'clock p. m. was the children's hour, including all children of the cradle roll, primary and junior departments, or all children under fourteen years of age. In the evening from 8 to 10 o'clock the intermediate, adult and home departments, with all members and friends of the church, were received. The entertainment included a short musical.

A. W. Conner, "The Boys' Friend," has in the interest of boys lectured 421 times to a total attendance of not less than 50,000 people. He has conducted campaigns for boys in three states and has reached and Knighted 926 boys. More than half of his lectures were to adults, the rest to boys and girls, and all of them on the boy problem. As a specialist with boys he is a prince. In experience, knowledge, methods and personality he is unsurpassed. He wins and blesses all boys everywhere. His work pleases, instructs, and rallies churches and Bible-schools.

The Student Volunteer Band of Hiram College, Hiram, Ohio, expects to send delegations of their number out to the churches within a radius of fifty miles of Hiram in the interest of the March Offering. Beginning with the first of the year they will send out at least four students every Sunday. No doubt other colleges will act upon this suggestion. For full information as to plans, etc., correspond with Wm. A. Young, Hiram, Ohio.

Marion Stevenson has just returned from a ten days' institute at Christian University, Canton, Mo. J. H. Bryan, State Superintendent of Bible Schools for Missouri, was with him and had charge of the first four days. Mr. Bryan succeeded in receiving pledges from the ministerial students which will result in the organization of 100 Adult Bible Classes in a very short while.

## Missionary Rallies

Rallies conducted by A. McLean during January and in respective order are: Portsmouth, Ohio; Huntington, W. Va.; Roanoke, Va.; Lynchburg, Va.; Martinsville and Danville, Va.; Richmond, Va.; Norfolk, Va.; Washington, D. C.; Strasburg, Va.; Baltimore, Md.; New York City; Philadelphia, Pa.; Troy, N. Y.; Syracuse, N. Y.; Buffalo, N. Y.; Niles, Ohio; New Castle, Pa.; Pittsburgh, Pa.; Johnstown, Pa.; Uniontown, Pa.; Fairmont, W. Va.; Cameron, W. Va.; Wheeling, W. Va.; Washington, Pa.; Bellaire, Ohio; Steubenville, Ohio; Union City, Ohio; Newark, Ohio; Columbus, Ohio; Millersburg, Ohio; Akron, Ohio; Canton, Ohio; Cleveland, Ohio; Painesville, Ohio; Findlay, Ohio; Toledo, Ohio; Wauseon, Ohio; Fort Wayne, Ind.; Angola, Ind.; Kendallville, Ind.; South Bend, Ind.; Laporte, Ind. and Kalamazoo, Mich.; Grand Rapids, Mich.; Owosso, Mich.; Detroit, Mich.; Lima, Ohio; Ashland, Ohio; Mansfield, Ohio; Tiffin, Ohio; Kenton, Ohio; Bellefontaine, Ohio; Union City, Ind.; Richmond, Ind.

M. D. Adams of India and R. Ray Eldred of Bolene, will assist in the rallies.

### S. J. Corey.

S. J. Corey will lead in rallies as follows: Carbondale, Ill.; Centralia, Ill.; St. Louis, Mo.; Litchfield, Ill.; Mattoon, Ill.; Paris, Ill.; Danville, Ill.; Champaign, Ill.; Decatur, Ill.; Springfield, Ill.; Jacksonville, Ill.; Quincy, Ill.; Galesburg, Ill.; Lewiston, Ill.; Peoria, Ill.; Bloomington, Ill.; Streator, Ill.; Chicago, Ill.; Dixon, Ill.; Iowa City, Iowa.

F. E. Hagin of Japan and Dr. Paul Wakefield of China, will assist in these rallies.

### E. W. Allen.

El Dorado Springs, Mo.; Nevada, Mo.; Webb City, Mo.; Carthage, Mo.; Independence, Kans.; Pittsburg, Kans.; Columbus, Kans.; Poplar Bluffs, Mo.; Aurora, Mo.; Lebanon, Mo.; Springfield, Mo.; Clinton, Mo.; Sedalia, Mo. (East Broadway); Sedalia, Mo. (First); Marsall, Mo.; Columbia, Mo.; Fayetteville, Mo.; Moberly, Mo.; Centralia, Mo.; Mexico, Mo.; Fulton, Mo.; Elsberry, Mo.; Frankford, Mo.; New London, Mo.; Hannibal, Mo.; Paris, Mo.; Palmyra, Mo.; Canton, Mo.; Lancaster, Mo.; Kirksville, Mo.; Davenport, Iowa.

## Special Information Regarding the Use of the Bethany Graded Lesson

use until the new term begins will be interested in the suggestions of Miss Josephine L. Baldwin, the writer of the Junior course. Miss Baldwin selects seven lessons from the Junior Work Book and the Junior Teacher's Text Book which, she says, will make a more adequate use of the seven weeks than to begin at the beginning. Lesson 8, "The Call of Abraham," on January 2; "Lesson 9, "Giving Lot the First Choice," on January 9; Lesson 11, "Abraham Entertaining Angels," on January 16; Lesson 15, "Abraham Willing to Offer Isaac," on January 23; Lesson 16, "Rebekah at the Well," on January 30; Lesson 17, "How Esau Lost His Birthright," on February 6; Lesson 18, "Jacob's Vision of a Ladder to Heaven," on February 13. On February 20 the second book will be taken up and the regular course pursued to the end of June.

It is perfectly practicable to take up these graded lessons—Beginner's, Primary and Junior grades—at any time. But it is important to use the lesson on their appropriate dates. The International Committee has arranged the courses so that the holiday festivals receive due recognition. The graded lessons are seasonal in character, to use the words of Mrs. J. W. Barnes, a member of the Committee. To begin the October lessons in January would play topsy-turvy with the seasons, bringing Christmas lessons at Easter time, the Easter lessons in the winter and Thanksgiving lessons in February.

Besides, one of the great advantages in using the graded lessons provided by the International Committee, in preference to any independent course, is that all graded schools will be studying the same lessons at the same time. Thus within each grade there will be uniformity (the lauded virtue of the old system), making it possible for teachers of a particular grade in the same city to hold interdenominational teachers' meetings with much greater profit than on the basis of the old-time uniform lessons. This would not be practicable if your school disregarded the seasonal arrangement of the lessons.

**The New Christian Century Co., 700 E. 40th St., Chicago**

Charles Darsie, pastor at Urichsville, Ohio, will hold a meeting with the church at Nelsonville, Ohio, beginning February 13.

A revival meeting is in progress at Hutchinson, Kans., Victor Dorris of California is doing the preaching. V. E. Ridenour leads the singing. Orville Lee Cook is the new pastor of this church.

The Sunday-school at Nelson, Ohio, averaged 504 for the year 1900. This is 150 better than last year. The Berean Men's Bible-class is largely responsible for the increase. That class averaged 304 men every Sunday in December.

A revival meeting will be begun by the church at Vincennes, Ind., January 16. H. E. Wilhite, Lawrence, Kans., is to be the evangelist. E. C. Tuckerman will have charge of the music. Mrs. Tuckerman will conduct Bible drill work.

At the request of Dean Haggard, of the Bible College of Drake University, W. J. Lhamon, formerly dean of the Bible College of Missouri, lectured recently before the Iowa ministerial students on "Hinduism and Buddhism."

Three of the aims of John Ray Ewers, in the East End Church of Pittsburgh, are: 1. The advancement of the foreign missionary offering from a plain living link, to \$1,000. 2. The addition of a hundred new members to the church. 3. The advancement of the Bible-school to three hundred.

G. D. Edwards writes: "Please say for me to the Brotherhood of Missouri that the terms of Brother Long's proposition to the Bible College of Missouri have been met. However, in meeting his terms a situation has developed, which will require me to stay in the field a few weeks longer. I have a further conditional proposition to meet."

The Hancock Street Church at Everett, Boston, Mass., has called W. A. Parker, of Emporia, Kans., to the pastorate, succeeding D. C. McCallum, who will enter the foreign field under the F. C. M. S., thus consummating a plan which for some years he has entertained, and for which he has been preparing himself. He is to remain in his present work till February 1.

H. G. Bond tendered his resignation at Girard, Kans., to take effect January 1. Another minister is therefore wanted and correspondents may address A. B. Wallace, the church clerk. The church building has recently been remodeled and made an up-to-date. Mr. Bond will go to Iowa. Many of the Girard people were very emphatic against his leaving them.

S. B. Braden, of Butler, Ind., closed his work there at the end of the year. He is to enter upon the work at Eden, Ohio. Under his leadership the Butler Church has been enlarged and remodeled. There has been a substantial increase in the membership. Every department of the work was strengthened. The church needs a man of ability to take his place, and all letters should be addressed to D. A. Sraw.  
no, m& de

The East End Church, Pittsburgh, Pa., Rev. John Ray Ewers, minister, is planning to observe Passion week with a series of "decision" meetings, the pastor doing the preaching. Mr. Ewers has held this sort of a meeting with his churches for several years and finds them most helpful in building up the spiritual life of the church, and in bringing into the church many who respond to such special effort. Mr. Ewers has been elected secretary of the Christian Committee for Social Betterment in Pittsburgh.

The Dean Ave. Church, Spokane, Wash., Bruce Brown, pastor, has purchased a

new location, one mile from their old church. It is a most desirable and strategic center of the city. It is within ten blocks of the great North Central High School said to be the best public school building west of the Mississippi. It will be in the center of 50,000 people with seven car lines reaching it. The church raised the entire amount in cash at one time. The new building will be begun next summer.

### As We Go to Press

Lawrence, Ill.—Greatest in attendance, interest and number of additions for first week of any meeting in history of church. Pastor H. C. Holmes is strong man. G. L. Gorden Leading music.—Allen Wilson, Evangelist.

Little Rock, Ark., Jan. 9.—Forty-five converts today; 521 in thirty-one days. More men than women. Lawyers, doctors and leading business men among converts. Brother Jessup's, pulpit has stood for eleven years solidly for civic righteousness and a gospel not filled with interrogation points. Arthur K. Brooks stands four square for God and humanity. He is an evangelist too large to be narrow and too Christ-like to be jealous. Brother Browning preaching at the little mission is seventy-four years old and his very presence is at once a blessing and a benediction to us all. Meeting continues.—Charles Reigh Scoville.

Keokuk, Iowa, Jan. 9.—Thompson the Egyptian and workers started meetings with us today. This man goes everywhere no matter what size church or field if he can get men to Christ. The men's meeting was wonderful, it was the greatest address ever given to men. Our faith is lifted up with such a man to lead us on. Sunday night the people filled the church. It was a great sight and greater sermon. Owing to change of dates Thompson has February open. Write him here in my care any church large or small needing meeting will do well to get our brother.—N. C. Corey, Pastor.

### Denver, Colorado, Notes

I am disappointed and sorrowful, H. O. Breedon cannot remain with the Central Church. The condition of Mrs. Breedon's health is such that she cannot live in Denver—one mile above sea level. I was filled with joy when brother Breedon was called to this great church. I was confident that he would accept the call and that his removal to Denver would be the beginning of a forward movement fraught with blessing not only to Denver but to the State of Colorado.

I am not, however, in despair. I am assured that G. B. Van Arsdall, of Cedar Rapids, Iowa, will come to the pastorate of "The Mother Church" the first of February. This is an encouraging fact. A cordial reception awaits brother Van Arsdall. He is coming to a great field.

William B. Clemmen of Nodi Island, Ill., will begin a series of evangelistic meetings with the Highland Church, J. E. Pichett, pastor. Lord's day, January 2d.

The South Broadway Church was organized twenty years ago in January. The anniversary will be appropriately observed Lord's day evening, January 23d. All of our churches and pastors, in Denver, will attend and participate in the joyous service. The history of the church will be read by the venerable and venerated A. E. Pierce, who has been with the congregation from the beginning. Some parts of this history are as thrilling as any romance.

The future is gloriously bright; the next year will be better than any preceding. A joyous, happy, new year to every member of the Christian Century Family.

December 30, 1909. B. B. Tyler.

### To the Indiana Churches

Some months ago the State Board of Directors of the Missionary Society of this state called E. M. Barney to succeed J. O. Rose as corresponding secretary for this state. We are pleased to announce that Mr. Barney accepted this call to duty and em-

tered upon his work January 1. We wish to thus introduce him to the churches of the state and invite their hearty co-operation with him and us in this important work to help push our state work to the front where it naturally, and logically belongs. He comes to us with the record of a clean character, sweet optimism, success in the past and a special ability for the work to which he is called. He will bring a healthful, and hopeful message to the churches of the state and we urge our strong churches to open their pulpits to his plea with the assurance that he will leave you the stronger and will thus secure your assistance in this important field of work.

In addition to the work of the corresponding secretary we are maintaining three evangelists in the field. Our need for funds to enter, and possess several strategic places in the state is pressing. We urge pastors, and churches to send in their offerings for state missions. To invite Brother Barney to present the need of this great work to you personally and thus help us to do the work within our own borders that our strength and position would enable us to perform. Send all contributions for the state work, and address all communications to E. M. Barney, Majestic Building, Indianapolis, Ind.

L. E. Brown, President.

Lebanon, Ind., January 4, 1910.

### Christian Ministerial Institute

Central Illinois.

The program committee presents the following condensed program of the Institute to be held at Clinton, Thursday and Friday, April 7, 8. Thursday afternoon three papers on "Conserving Our Forces." (1) The Children, Saving them to the Church, B. H. Sealock. (2) Our New Converts, S. S. Jones. (3) Our Non-Affiliating Members, W. F. Turner. (4) History of Illinois Churches, T. T. Holton.

We are quite confident that we may announce an afternoon address and the night address by Dr. Shailer Matthews, of Chicago.

Friday forenoon the general theme will be "The Minister's Relation to Various Matters." (1) Biblical Criticism. (2) Modern Fads, O. W. Lawrence. (3) Business Men, O. C. Bolman. (4) Union Movements, A. R. Spicer. (5) "The Social Message of the Modern Pulpit," David H. Shields.

Friday afternoon: (1) Ministerial Cour-

### A WOMAN DOCTOR

Was Quick to See that Coffee was Doing the Mischief.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day a woman doctor told me to use Postum. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and continued to gain, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough to get the coffee poison out of my system.

"Since I began to use Postum I can gladly say that I never know what neuralgic headache is like any more, and it was nothing but Postum that made me well. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

January 13, 1910

tesy, R. S. Doan. (2) The Official Duties of the Minister, J. Fred Jones. (3) Evangelism and Revivalism, C. C. Morrison. (4) Thirty Minutes With the Latest Books, Edgar De Witt Jones.

C. S. Medbury, of Des Moines, Iowa, will give two lectures; one Friday afternoon and the other on Friday night. In case Dr. Matthews can not give us the Thursday night lecture, owing to pressure of other duties, Brother Medbury has consented to place one of his lectures at that hour. Brother Medbury's themes will probably be, "Secular Tribute to the Divine," and "The Challenge of the Ministry."

The program addresses are, with few exceptions, brief enough to allow ten to fifteen minutes discussion in each half hour and we count upon the membership to be ready with brief, lucid, incisive discussion.

W. G. McColley, E. M. Smith, Albert Swartz, J. H. Wright, Program Committee.

### Bethany College

\$158,000 for Bethany College.

Bethany, W. Va., January 1, 1910.—President Thomas B. Crumblit today announced the successful termination of a campaign for the additional endowment of Bethany College. Some months ago, Brother R. A. Long of Kansas City, Mo., offered to give the college \$25,000 providing the friends of the institution should subscribe an additional \$100,000 not later than January 1, 1910. The campaign to secure this \$100,000 closed yesterday with a total of \$103,150, more than three thousand dollars beyond the required \$100,000 needed to secure Mr. Long's gift.

Since the successful completion of this campaign which has secured for the college \$128,000 of additional endowment, Hon. Thomas W. Phillips of New Castle, Pa., a life long friend of the institution and one who has given in every hour of its need, until his

past gifts, aggregating more than those of any other friend of the institution, the total amount including the New Year's contribution which is now announced, exceeding \$75,000, has agreed to give \$30,000 for the endowment of a Bible chair. Brother Phillips makes this new gift in the same way that he has given in the past, not conditioned in any way on the gifts of others. He is guided solely by the needs of the college and his abiding interest in the cause of Christian education and ministerial training in particular. This latter interest is evidenced by his establishing some years ago in Bethany and in five or six other colleges of the church, a loan fund to aid worthy young men to prepare for the gospel ministry. This fund helps more than 150 young men each year to prepare for their life's work.

Among those who have contributed toward the raising of this endowment fund during the last few weeks are, Senator George T. Oliver, Pittsburg, Pa.; Hon. M. M. Cochran, Uniontown, Pa.; E. W. Oglesbay, Cleveland, Ohio; Mrs. Mary Culver, St. Louis, Mo.; Jasper Kuhn and wife, Monongah, Pa.; U. S. Senator Nathan B. Scott, and U. S. Senator Stephen P. Elkins, W. Va.; Langston Bacon, Kansas City, Mo.; C. C. Chapman, Los Angeles, Cal.; Mary E. D. Giltner, Covington, Ky. J. D. Mercer, Rudolph, Ohio; Jeptah Garard, Cincinnati, Ohio; W. C. Pendleton, Warren, Ohio; Daniel Thomas, Kentucky; Mrs. Margaret Foley, Greensburg, Ind.; Christian Standard, Cincinnati, Ohio; J. L. D. Queen, Wheeling, W. Va.; Alex Adamson, Akron, Ohio; The Irvin family, Big Run, Pa.; Mrs. Emily A. Huffman, Jefferson, Pa.; W. K. Pendleton estate; Pres. B. C. Hagerman, Lexington, Ky.; Mrs. Sarah B. Cochran, Dawson, Pa.

In raising the \$100,000 block, one donor gave \$25,000; another \$31,350; two gave \$5,000 each; two gave \$3,000 each; fifteen gave \$1,000 each; eight gave \$500 each;

forty-one gave \$100 each; fifty-two gave \$50 each; 350 others made subscriptions in smaller amounts ranging from \$1 to \$40; 502 people made contributions during the campaign.

### Passing of Mrs. Richardson

By George H. Combs.

Along with the many blessings, there has come to the Disciples of Kansas City, a great sorrow. For at the going out of the old year there was taken from us the beloved wife of our brother, W. F. Richardson.

Leora May was the daughter of Charles N. Emerson. She was born in Macoupin County, Illinois, April 11, 1857. Her father was an influential citizen of his state, being a Judge of the Circuit Court and member of the Constitutional Convention that prepared the new constitution for the state of Illinois. Both parents died when sister Richardson was only a child, yet she dearly cherished their memories and their names were ever green in her heart.

She received her primary education in Decatur, graduating from the high school of that city; completing her education at Eureka College, from which institution she was graduated in 1876.

She was married to W. F. Richardson in 1877. It is no violation of sacred privacies to say that a more harmonious and ideal union was seldom if ever made, and mutual tendernesses and honors enwrapped both husband and wife to the very last step of the journey.

Five children were born to this union; one dying in infancy; one, Clement, a gifted though frail boy, passing from us when a brilliant and honorable career seemed almost assured; three surviving—Olive and Bayard Richardson and Mrs. W. F. Gentry.

## Wonderful Growth

We hardly realize how rapidly the work of our Foreign Society has grown. It is necessary to look back over a few years to get a correct measure of the advance being made. When we do this, our observation cheers our hearts and encourages us to press on. The following facts tell their own significant story and point a tremendous lesson to all our people:

1. The churches, as churches, have increased their gifts \$50,581 in five years or an average annual increase of \$10,136. The increase in ten years has been \$80,117, or an average annual increase of \$8,011. The gain last year was \$17,733, or over 14 per cent. We are expecting a larger gain this year.

### THE TIME



### OFFERING FOR FOREIGN MISSIONS

#### FIRST SUNDAY IN MARCH

\$1,100 last year; and another gave \$1,600. Make China Christian and the world will be Christian.

8. The medical fees last year amounted to \$12,175, or an increase in five years of \$8,094.46. This is all put back into the work.

9. The school fees last year amounted to \$8,472, an increase in five years of \$6,054. This is certainly a very encouraging record.

10. The number enrolled in our Sunday-schools on the mission field is now 9,657, an increase of 3,315 in five years. This is glorious. This is a steady, permanent growth.

11. The church membership is now 11,053, an increase of 4,700 in five years. This compares well with our growth in America.

12. Last year 131,770 patients were treated, or an increase of 92,900 in five years, or an annual average increase of \$18,587. This pleases the Great Healer of souls. This medical work alone will justify all we did for Foreign Missions last year.

13. The number of native evangelists and helpers now number 634, which is more than double the number five years ago, and the number is more than four times as many as ten years ago. This is one of the most significant features of all our work. The whole missionary force now numbers 804, an increase of 547, or more than trebled in ten years and about doubled in five years. The native workers is a strong arm of the service.

All the friends of the work should join hands to make another great gain this the first year of our Second Century, before the books close, September 30, 1910. We must begin at once. There is not a day to be lost.

God is calling to us in clear and distinct tones for even greater advances. Let us enter into the larger life which He has for those of faith and heroic daring.

For all March offering supplies and any helps for the annual offering, address,

F. M. RAINS, SECRETARY, CINCINNATI, OHIO.

A simple service was held at the home where a large number of sympathizing friends bore witness by their presence and their tears to the esteem and love in which our sister was held. Brother Barclay Meader, for so long the associate pastor of the First Christian Church, read the Scripture lesson, a beautiful tribute from Dr. J. H. Garrison was read, and Mr. Geo. W. Muckley offered a tender and touching prayer, and after a few words from the minister Dr. Reynolds, of the Second Presbyterian Church, a close friend of Brother Richardson and a companion in sorrow, commended and committed us to the God who alone can cure the sorrow of the world.

In beautiful Forest Hill the tired body was laid to rest, Brother F. E. Bowen invoking upon all the blessings of Almighty God.

There sleeps the body but our beloved sister is with God. She will be widely and deeply missed. For two years we had recognized the inevitable and yet hoping against hope her death came both as shock and sorrow. More than brave she was. Though the death mark was on her brow, in her heart there was the hovering only of cheer and confidence. Sunnily optimistic always her optimism was grounded not in the outward promise of pleasant circumstances but in a moveless faith in God. During all her years of health and vigor and untiring activities, and during the long months of invalidism as well, in the sunshine and shadow alike, she retained the beautiful serenities of an untroubled trust.

All things come from the Father, and so, no ill.

So simple and elemental was this trust that she hardly knew that she trusted. To her, faith was as natural as life itself and she felt no need to affirm it. With the perfect confidence given only to faith she bade good bye to friends and loved ones, saying not "farewell," only "good night" knowing that she and all would wake from the dark of the sleep of death in the good, sweet place where God shall gather as we bid one another "good morning."

In that confidence which is also ours we wait, and while we wait in the quiet and the dark of the night, our hands go gropingly toward the hand that held hers last and through the touch of the hand we tell our Brother Richardson that which we cannot put into fit words—that we love him and that we care.

For we need not whisper the secret which he holds already in his heart that the Father cares and that he and we and all abide under the shadows of His wings.

### News from the Foreign Society

Last week the Foreign Society received two additional gifts on the Annuity Plan, one of \$500 from a friend in Kentucky, and one of \$100 from a friend in Indiana.

Dr. Macklin is almost crushed with over-work. A recent visitor told him that he had work in hand for our physicians. His Chinese friend, Mr. King, is trying to buy 150 acres of land, the income from which is to support Dr. Macklin's charity work. It will be remembered that this good friend gave over \$1,000 in gold last year for the work.

Dr. C. L. Pickett of the Philippine Islands, whose arm was broken some time ago, is about well again. He is getting control of it by degrees. He reports eight additions in the Laoag district and 358 patients treated.

C. P. Henges reports twenty-three baptisms at Bolenge, Africa, and twenty-six at Longa. There have been two-hundred and fifty additions during the past year.

Francis M. Biddle, a brother of the late Dr. Harry Biddle, who gave his life for Africa, and other relatives will fit up a hospital cabin on the new "S. S. Oregon" that is to do service on the Upper Congo. They will expend \$200 on this cabin.

Dr. Royal J. Dye, writing from Bolenge, Africa, under date of November 4, 1909 says: "The work here is increasing with every day, and we should have more men at once. I have just returned from a two-hundred and fifty mile trip evangelizing, and must go on another one where I expect to baptize a score. We just send out forty-three evangelists paid by the church alone, and there are

several supported by home friends. These are the best men in our work and do heroic service.

### National Benevolent Association Notes

The general secretary of the National Benevolent Association made an extended trip through the south in the late fall, which resulted in a generous subscription to the support of the southeastern Christian Orphanage at Baldwin, Ga. Between \$3,000 and \$4,000 was subscribed. This amount will go a long way toward supporting the home for the year, thus saving the expense of sending a solicitor into the field.

The association has recently received two good annuities; one from a good man who was so modest that he requested that his name should not be used. In sending in his check he said that he and his wife wanted fellowship in the blessed ministry of the Gospel of the Helping Hand. As he draws near the home not made with hands he and his good wife feel disposed to make generous provision for some of our Lord's unfortunate little ones. The other annuitants are J. T. Killam and wife. These good people have been laying up treasures in heaven for years. They are laying it up now in larger contributions through their gift to the annuity fund of the Benevolent Association. With over \$300,000 assets and only \$25,000 liabilities the association's annuity bonds furnish gilt-edged investments, as well as an opportunity for advancing the kingdom of Christ in the most practical way.

The Benevolent Association has recently come into possession of a legacy from the estate of the late Anderson Martin, Pleasantville, Iowa. It amounted to \$2,850. As Brother Martin set his house in order preparatory to his departure, he remembered to set aside a portion for the widow and the orphan in their affliction.

The new building for the Colorado Christian Home in Denver is nearing completion. It will cost between \$12,000 and \$15,000. It will accommodate fifty children, and will be ready for occupancy early in the spring.

Four thousand dollars is needed to clear off the indebtedness.

The association is about ready to let the contract for the new building for the Home for the Aged, in Dallas. This building will cost about \$25,000. Some \$18,000 has been collected. It needs \$7,000 more. A number of veterans of the cross are waiting for this dawn of a better day for them.

The National Benevolent Association and the Christian Woman's Board of Missions have each decided to go alone in the observance of Easter this year. Our brotherhood is large enough to generously support its orphanage work at home and abroad. The Benevolent Association is claiming the continued support of all its old friends and asking in the name of Christian charity and the suffering multitudes that the churches and Bible schools keep the anniversary of our Lord's triumph over death in the interest of the triumph of some of the poor over poverty.

### Restful Sleep

comes to peevish, wakeful children when bathed with warm water and

### Glenn's Sulphur Soap

It lessens irritation—quiets the nerves. Best for skin diseases—invaluable in the nursery. Sold by all druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

### The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of *The Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

**The New Christian Century Co., 700 E. 40th St., Chicago.**

